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EDITED BY

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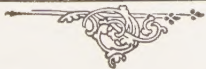
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To my fellow Christian
preachers, brethren in our
Lord Jesus Christ, men
who are loyal to the "Old
Book" and who are not
afraid to preach it as did
the apostles of our Lord,
this volume of sermons
is affectionately dedicated.

THE EDITOR.



Introduction

We offer no apology for sending out this volume of sermons. It will speak for itself. They come from the pens of some of our strongest and best men.

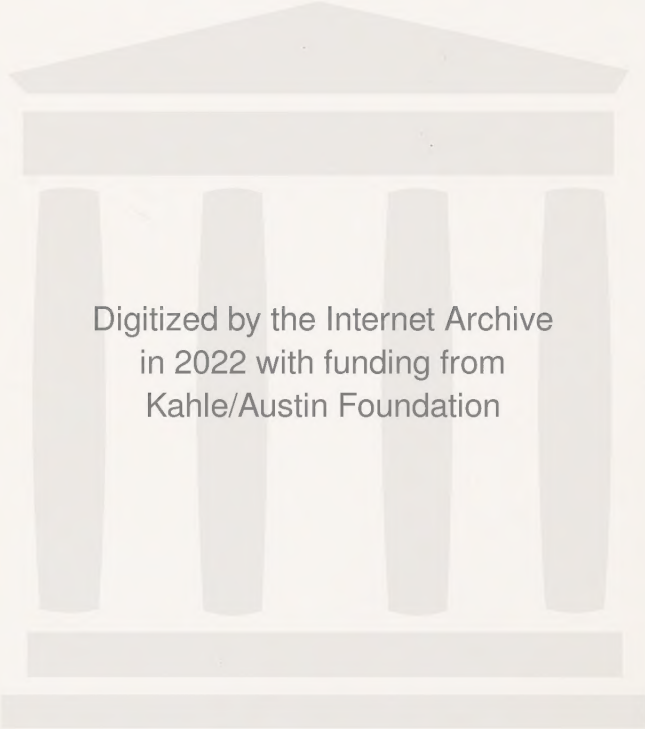
They will be read by thousands, who will be helped by them.

We send them out with the prayer that Christ may get to himself much glory from them.

EDITOR.

Table of Contents

	PAGE
"CONSTANCY," Joseph C. Todd.....	5
"CHRIST THE WAY," Charles H. Winders.....	25
"CHRIST'S ANSWER TO LIFE'S GREATEST QUESTION," Guy Israel Hoover.....	37
"A SIGNIFICANT CONVERSION," W. J. Cocke.....	57
"THE WORLD'S GREAT COMMON DENOMINATOR," T. J. Legg	75
"'WITH ALL HIS HOUSE,' OR, RELIGIOUS UNITY IN THE HOME," George Watson Hemry, A.M.....	95
"MY MASTER'S CROSS AND MINE," Robert N. Simpson...	109
"THE DEMOCRACY OF CHRISTIAN FAITH," E. Richard Edwards	125
"THE VISION OF THE PURE HEART," James Small.....	143
"MAN MORE VALUABLE THAN A SHEEP," J. A. Spencer...	165
"THE PLEA OF THE DISCIPLES OF CHRIST; OR, THE MOVE- MENT FOR THE RESTORATION OF APOSTOLIC CHRISTIAN- ITY," L. O. Newcomer.....	179
"AN OLD LOVE STORY," W. T. Brooks.....	199
"THE BIRTHDAY OF A KING," C. J. Sharp.....	211
"THE TRANSFORMING POWER OF THE GOSPEL," J. V. Coombs	223
"MAN'S GREATEST DISCOVERY," Commodore W. Cauble...	237
"THE LION OF THE TRIBE OF JUDAH," J. C. Burkhardt....	251
"DIVINE AUTHORITY," Z. T. Sweeney.....	263
"THE WRITTEN WORD," Allan B. Philputt.....	279
"SERVICE AND REWARD," Wm. Chapple.....	295
"THE LEAVEN AND THE LUMP," L. E. Brown.....	309
"SOME GREAT 'HOODS' JESUS TAUGHT A WOMAN," L. C. Howe	321
"GETTING THE MOST OUT OF LIFE," Harley Jackson.....	337



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JOSEPH CLINTON TODD.

JOSEPH CLINTON TODD, A.M.

Born March 28, 1879, seven miles southwest of Sturgeon, Boone Co., Mo., on a farm. Son of William Chenault Todd and Maggie Hall Todd. Father a lawyer. Educated in the public schools of Sturgeon, Centralia and Marshall, Mo. Graduated in Missouri Valley College, 1901; Union Seminary, 1908; A. M. Columbia University, 1908. Married Miss Emily Josephine Robertson, June 2, 1903. 1901-04, Professor of Mathematics in Marshall, Mo. 1902-03, pastor of Christian Church, Boonville, Mo. 1904-05, pastor at Monroe City, Mo. 1905-08, student preacher while in school in New York City. 1908, pastor of Kirkwood Avenue Christian Church, Bloomington, Ind., and since 1910 financial secretary of the Bloomington Bible Chair

SERMON I.

CONSTANCY.

JOSEPH C. TODD.

(Preached at the Kirkwood Avenue Christian Church, Bloomington, Ind., July 23, 1911.)

TEXT.—John 6:66: "Upon this many of his disciples went back, and walked no more with him."

These words refer to Jesus of Nazareth. He was a preacher, a teacher and a prophet, in the minds of the people. He was much more than this, but many failed to learn it. The words of the text might have been spoken concerning hundreds of men whose names we have forgotten, or never have heard. But, friends, these words are about Jesus Christ, the Son of God, your Saviour and my Saviour, the hope of the world. Men and women had grown weary of listening to Jesus, and turned back never to walk with him again.

He had become a popular leader. The people followed him by the thousands. Not only did they crowd into the private house where he was staying, and packed the synagogue in which he worshiped and preached, but they followed him to the lake, crowding him into a boat; they gathered about him on the hill-side; they even braved the sands of the desert to the number of five thousand. He was the one topic of conversation. Other rabbis were forgotten. The civil authorities became alarmed. The religious leaders of

the day were aroused, and inveighed against him. He caused his hearers to wonder. He taught as one with authority. Some said he was Elijah returned to earth; the guilty conscience of Herod Antipas made him tremble with a fear that John the Baptist had come to life; the people desired to take him and crown him king. Had ever a young man of thirty attained such popularity?

What had he been doing to gain such a hold on the people? The thickly settled region about the Sea of Galilee contained many sick and afflicted. He saw some of them, and had compassion on them and healed them. When five thousand followed him into the desert and were without food, he had his disciples feed them with bread and fish in abundance. His power as preacher and teacher had put to shame the greatest leaders of the day. His control of disease caused hundreds of unfortunates and thousands of their friends to trust him as a physician for bodily ills; his providing of food for five thousand amazed and overjoyed them; his control of the crowds and evidences of great powers of leadership caused them to exclaim, "What a king he would make!"

Jesus retreated. "Perceiving that they were about to come and take him by force and make him king, he withdrew again into the mountains himself alone." He prayed in the mountain as the shades of night gathered. His disciples entered a boat and put out to sea. Jesus still was alone with God. A storm gathered, the winds swept the lake. The disciples grew alarmed. Jesus appears and the storm passes. They land at Capernaum and spend the night. On

the morrow the multitudes find Jesus. He is still their idol. But he has been with God in the mountain.

He preaches them a sermon. He talks about the bread of life. The sermon meant a crisis in his life, but he had been with God on the mountain-top and his vision was wider than a petty Jewish throne. He would be crowned, not king of the Jews, but "King of kings and Lord of lords." He told them why they were seeking him. He pointed them to matters of far greater concern than loaves and fishes. "Ye seek me not because ye saw signs, but because ye ate of the loaves and were filled. Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you. Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have not life in yourselves. This is the bread which came down out of heaven; not as the fathers ate and died; he that eateth this bread shall live for ever."

These things said he in the synagogue as he taught in Capernaum. This sermon forever doomed his hopes of being made a king. "The Jews therefore murmured concerning him because he said, I am the bread which came down out of heaven. Many therefore of his disciples, when they heard this, said, This is a hard saying: who can hear it? Many of his disciples went back, and walked no more with him. Jesus said therefore unto the twelve, Would ye also go away?"

Jesus is sad. He is almost broken-hearted. Not on his own behalf is he discouraged. Full well did

he know that "defeat may be victory in disguise. The lowest ebb is the turn of the tide."

His sadness was the sadness of wisdom and love. Our hearts probably go out to Jesus, but his heart went out to the retreating multitudes, the multitudes who gather by the thousands when they are given bread for their bodies, but out of whose thousands a bare twelve, one of whom was false, was left. We here face the character and constancy of life questions. The same scene is repeated every day wherever dwell the sons of men. This is a good scene to study so as to know how far the fault lies with the people. Here the teacher is perfect. No fault can be attributed to the preacher for this seeming failure. One day there were five thousand, the next less than a score remain. Let us examine the cause of their deflection. We need not study Jesus as a cause; the problem is, in this instance at least, with the people, and the people alone.

I. Many did not receive what they expected in coming to Jesus.

II. The characters of others were incapable of constancy.

III. Others failed when they found something was expected of them.

I. Many did not receive what they expected in coming to Jesus. Some wanted a doctor, some wanted a free dinner, and others wanted to find in him a political hope. Even his own chosen disciples at times desired rewards which he did not offer. They had been fishermen, one a tax-gatherer, others plain workmen of the time. He talked of a kingdom, and

they had dreams of high office and great prominence. They were looking for gifts, for advantage, for things of profit to themselves, for power and advancement, for emoluments unearned. They were hoping for an escape from disease, or a man who could give them a new government with lower taxes. These things were not found, so they returned home disappointed. The wealth he offered them they could not appreciate, and back they go to seeking the baubles of power and the enjoyments of the world.

How like the men and women we see all about us! Church rolls to-day are full of the names of members who were devoted for a few weeks, months or even years, but who have now gone back to walk no more with Him. Man is by nature a grafter, a dependent, anxious to be showered with blessings and gifts he has not earned or deserved. He dreams of castles in Spain built by the labor of other men, of recognition, prominence and power his talents do not warrant, of love and devotion he does not merit. He is perfectly willing that Christ shall bear his sins, heal his disease, feed him. He gladly accepts office in the kingdom of God for which he has no manner of qualification.

1. The church is not a medical and hospital association. It is true that Christian people, and even churches, establish hospitals, maintain dispensaries, employ nurses and doctors, but the purpose of the church is not to cure the sick and care for the maimed. It does so much of this work that often they who would profit by its love, demand attention as if they had a right to expect it. Many rail at the church because it fails to respond, as they feel it should, to

their needs. They seem to feel that having become members, having met the conditions for entrance, in return all these other benefits should ever accrue. It makes no difference to them that they have been the most inefficient and careless of members themselves, they are members and should be cared for by the church. If they become ill, the attention of all should be given to make them comfortable and to entertaining them while convalescing. If they do not receive these attentions continually, then his disciples go back and walk no more with him. But they have not understood the purpose of Christ's holy church. It indeed does minister to the sick, but its purpose is not so much care and cure as preventive. Its function is more a message of right living, the kind of living that will enable men and women to be free and independent, not slaves and objects of benevolent charity.

2. Some expect food, but the church is not a charity association for the free distribution of loaves and fishes. Its members and the organization do respond to the need of the hungry. So much so that the hungry often demand help as a right and expect a response as part of the obligation of the church. When they who would be fed are taught the wisdom of work and the art of spending their earnings wisely, then they turn away in disgust. They want free bread, not knowledge of how to provide it themselves. Hundreds of people in every community are perfectly willing that the church of Jesus Christ shall provide them with food—they are not all poor people, either. Little do they care who furnishes the food. It's free; of course they will accept it.

3. Some expect that compliance with the initial conditions of discipleship will enable them to be free from temptation and sin, and immediately transform them into characters of strength, peace and happiness. When the mysterious transformation does not immediately take place and continue, they are disappointed and walk no more with Him.

4. Some expect that the church shall solve the social problems, and bring in just that state of society in which ideal conditions displace the present imperfect relations. It shall take up the cause of labor as against capital, socialism as against the present order, champion this reform or that, this cause or that cause, this candidate or that candidate for office. When it fails to be swerved from its larger purpose, then men turn from it and say, It is inefficient and offers nothing worth espousing. Often it does lend its influence to such causes when the kingdom of God's interest seems to demand immediate action. But this is not the function of the church of Jesus Christ. It deals with the hearts and motives of men and leaves them to work out the social order as Christian conscience may direct.

5. Again, many disciples desire that the reward of discipleship shall be a place in the kingdom for which they have no manner of qualifications. There is a feeling that before God and in the church all men are equal and one man is just as good as another. Nothing is more false. All men are not equal before God. Men are just what they are and are less equal before God than anywhere, for God knows them as they really are. One man is not as good as another

man in the church. Some are much better than others. Church membership does not make a fool wise, a bore attractive, a repulsive person a social leader, an incapable man fit for the direction of spiritual interests, an imperfect man perfect. Church membership should make all better, but it does not turn fiction into fact, and fancy into reality. Before God all men receive their just appreciation, and in the church is found greater tolerance and patience with the frailties and inequalities of men. In the church the superior try to aid the inferior, and in Christian love do not lord it over the weaker as the Gentiles love to do. I mean this is the spirit of the church. Often the ways of the world creep in here. Of course they do, for it is built out of men and women who still remain much as they were. But many turn back and walk with Him no more because they do not get what they want here. On finding that worth and character count here as elsewhere, they are disappointed in not receiving attentions far above what their natural worth warrants. They turn away from Christ's holy church declaring that it is cold and indifferent and gave them little care. Friends, the church is not a social equality association or a place to receive personal attention and unwarranted appreciation. You will count for just what you are here even more than in the world. Here the standard is Christlikeness and character, not wealth or lineage. The church is a place for the weak to grow stronger, but it is not a place to give honor where honor is not due. They who are disappointed in this confess in turning away that they are unworthy, "For if a man

thinketh himself to be something when he is nothing, he deceiveth himself. Be not deceived: God is not mocked: for whatsoever a man soweth that shall he also reap." The law is true in the church. They who expect to reap where they have not sown, join the five thousand who were disappointed in Jesus and followed him no more.

6. Jesus Christ came to show us the Father. Expect this of him and you will find your expectations realized beyond your highest hopes. The church exists to enable us to know Jesus Christ and go with him unto the Father. You may not find the things of the world in Christ's touch, but if you are seeking God you will find him, and in finding him you will understand why Jesus preached the sermon in the synagogue at Capernaum. "Show us the Father, and it sufficeth us."

✕ II. Again, many of his disciples went back and walked no more with him because they were weak in that element of character which we may call constancy.

Constancy is a strong word. It means to stand together, to stay with, stand by. It is a word for friendships, and therefore a word for Christians, for practical spirituality is a friendship with God and his Son Christ Jesus. The power of constancy has much to do with the religious life. All too often are men and women weak in the character element of constancy. They who will and can be true belong to the elect of earth.

In the business world there is much fickleness, but men are even more fickle than changes in business

prove. Here they can not change as often as they would. In the professions a man who grows weary remains because he can do nothing else; in business he remains because he has invested and sees no way to get his investment out, and at labor he remains by the machine because he knows no means of escape rather than because he has settled there for a life-work. In marriage the divorce court and scandals are a sad comment on the inconstancy of the human heart, but even these do not tell the whole story, for the unknown caprice is larger than the known. Many still abide in the home together from whom the love ties have long been loosed and who are held together for convenience, on account of the children, or simply because the shame of publicity prevents a final separation. It all leads us to ask how long hearts may be true to the vows they have taken. In the friendships of life the Davids and Jonathans are not nearly so numerous as they might be. Our friendships are more often matters of months and years than for life. Tennyson and Hallam arouse our admiration, but how many have the character necessary for such constancy? Damon and Pythias are the saints of a great fraternity who practice such friendship but in part at its best. How many close friendships are maintained through the years? Some, but more often is life composed of brief friendships soon ended, to be related to others and so on indefinitely. Weak characters are not capable of strong and lasting friendships.

In the realm of religion, friends, in the Christian life, you have an opportunity for the most perfect of

friendships. Here character and constancy are put to their hardest test. If they stand, the results are commensurate with the dignity of this supreme relation. A church has a membership of a thousand. You ask how many of them are constant in attendance at worship. A meeting is held of five hundred additions. You ask how many can be found in their places and true to their vows. A pastor is called. For six months members who have not been to worship in years appear and seem to have taken on new life. But where are they in two years? There are churches in the land whose membership has grown so fickle that no pastor will remain longer than a few months. Like the Greeks Paul found at Athens, they "spend their time in nothing else but either to tell or hear some new thing." People who are incapable of being true in any of life's relations also fail in the church relation. Churches employ helpers to visit the membership and constantly remind them of their duty to Christ and his church. Dinners and teas are given to interest the people. Special services, special music, special advertising, sensational subjects, are announced. Socials are held, varied and unique organizations are formed, promises are exacted, the members are scolded, denounced, plead with, appealed to, reasoned with, urged, warned, invited to the services of the Lord's house, and to remain true to their vows of the risen life.

In the work of the church, elders and deacons accept the honors heaped on them by the church, are ordained in the holiest form, are entrusted with the holy interest of the kingdom, are faithful a few

months or years, and then cease to perform their duties, rarely attend the services, give little attention to monthly meetings, fail to function. In the music they who have the sacred honor of praise in harmony are the exceptional ones, if trivial and unimportant matters do not swerve them from their holy privileges. In Sunday-school the grave responsibility of planting the religious life in the children fails to arouse teachers and officers to do their best in preparation, to be regular and punctual in attendance. Among the members the vital importance of relating the children to the church and Sunday-school weighs less than a Sunday dinner with a country cousin, and the Scriptural injunction, "Not forsaking our own assembling together, as the custom of some is," finds no more response from many than an injunction from the Koran. And what is the cause of it all? Simply insufficient strength of character to be constant in duty and loyal to the Master's work and worship.

Public worship, the Lord's Supper, praise, prayer and preaching are vital to the best religious development, and necessary to keep alive the fires of devotion. Faithfulness in matters of worship is a necessary element in the establishment of Christ's kingdom. But weak Christians are easily turned aside. Other than religious motives must be appealed to to get them interested. The worship of the Father and his Son in his temple seems secondary to many other things. The weather is warm or cold, wet or dry, an automobile trip, a Sunday dinner at home or away from home, a slight indisposition, a press of business, a few minutes' oversleep, a Sunday excursion or a Sunday

paper—all manner of causes are offered when the real cause is a defect in the power to continue true to a life duty and to a friendship with God. Some will rejoin, "But we can worship at home or under the blue sky, and commune with God in nature." The truth is that you do nothing of the kind. The people who worship at home and interpret God in the stars are constant in their habits of public worship.

Churches often make the mistake of trying to conduct themselves so as to attract these careless thousands. Such efforts are well and good if they do not cease to be churches in so doing. It is not hard to attract a crowd. The people who are incapable of constancy haven't so much brains and culture that you have to do much to get them. Men and women who can not rise to lives of constancy are not attracted by the deep things of God. You do not always find pious hearts where a crowd gathers. Church efficiency can be estimated by a certain kind of statistics, but not by the kind that values numbers just for the sake of numbers. Try and conduct your worship so that the careless mob will gather, and your church will cease to be a place of worship. Church services are for people seeking God, not to satisfy morbid curiosity, not to cause laughter or tears, not to satisfy the desire for art, music, knowledge, or social contact, but to satisfy the human heart craving communion with God. If they are poorly attended, it may mean that the preacher has had the courage to offer the bread of life instead of the confections of a fickle world. Many of our churches would do more good if they had fewer members and more of God, smaller audiences and

more of the Holy Spirit. Ye who follow Jesus must possess the virtue of constancy. You must be able to rise to high and holy purposes. A lifelong friendship with God takes strength of character. The fickle crowd follow a few days and then drift back to their work and play in the world. "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

"Abhōr, condemn, abjure the mortal made
Of such quicksilver clay that in his breast
No permanent foundation can be laid."

III. In the third place, many of his disciples go back and walk no more with Him when they find something is expected of them. Man is very sensitive on this point. Theologians have searched long and hard for a way to be saved which costs the individual no effort of expenditure. Man would like to find certain easy requirements, the doing of which would assure eternal safety, but no such discovery has been made. He wants to be saved even if he does spend his birthright of body and brain in sin and idleness. He desires earth now and heaven hereafter, no matter what his record may have been in life. He will stand up and confess in the standard form, be baptized according to the commands of the Scriptures, receive the right hand of fellowship, but when it comes to matters of bearing responsibility, personal integrity, duty of sending the gospel to all the world, creation of a Christlike character, he exclaims, "This is a hard saying. Who can hear it?"

Jesus expects men to be right within themselves.

"To thine own self be true,
And it must follow as night the day,
Thou canst not be false to any man."

Jesus expects a man to be pure in thought, chaste in speech, kind in heart, free from passion and lust, not given to profane speech or intemperance. He expects a man to conduct his business with a regard for the rights of his fellow-man. He expects those who follow him to bear the cross for the sake of the world. He expects them to be more loyal to him than to any earthly relation.

How often do the disciples fail here! How many members of our churches are found wanting when church membership is revealed to them as service. All of our churches contain members who never respond to the duties of the kingdom. The church's one supreme purpose is to know Jesus Christ and make him known to the world. An appeal to preach the gospel in county, State, nation or world sends thousands of the followers back to their work and play. A man has the power to serve well and earn much for his services. Jesus Christ makes it his duty to feel the call of the unsaved and consecrate his talents to the cause of the kingdom. But as he prospers by his talents he ceases to follow Jesus, and turns his attention to chasing the colored butterflies released by the magic of gold.

Heal the sick, care for the orphans and widows, feed the hungry, furnish amusement and entertainment to the multitudes, and they will throng the church of Jesus Christ. Invite them to membership in such a church, and they will join by the thousands.

Require of them right living, loyalty to the church; require them to join in feeding the hungry, caring for the sick, and preaching to the lost, and they are surprised that anything should be expected of them beyond the honor of their membership, and the pleasure of saving and serving them. Some way or other there are many people in the world who have grown to feel they honor the church greatly in permitting it to save them. There is abroad the spirit of believing that the benefits of religion shall come without cost or effort on the part of the saved.

By these tests, however, are found Christ jewels. A winnowing process reveals the golden grain. Jesus' sermon in Capernaum revealed who were the true disciples. A church is just as strong and just as large as the membership that stands true under test. The size of the roll is insignificant. It is not the members who have joined during the past year, but the members who remain, that add strength. Great souls scorn a religion without requirements. Only the selfish and weak desire unmerited blessings.

Brethren, let's profit by Jesus' experience with the multitudes. Let us come to him because we desire the bread of life, because we want to know the Father. Let us rise to the noble friendship he offers us, and be true to it through all the years, no matter what conditions interfere. Let us rejoice that our relation to Christ and the church requires consecration of our all and service to him as our first duty and highest pleasure. "Lord, to whom shall we go? Thou hast the words of eternal life."



CHARLES H. WINDERS.

CHARLES H. WINDERS, A.M.

Born on a farm in Henderson County, Ill., Aug. 23, 1866. When about two years of age his parents moved, with the family, to Missouri. Here the subject of this sketch lived till four years ago last September, when he came to Indianapolis to become pastor of the Downey Avenue Church. He was brought up on a farm, and educated in the public schools and in Christian University, Canton, Mo. After leaving college he worked in a mission church in Kansas City one year; was pastor of the church at Palmyra, Mo., three years; of the church at Columbia, Mo., twelve years, and is in his fifth year as pastor of the Downey Avenue Church in Indianapolis, Ind.

SERMON II.

CHRIST THE WAY.

CHARLES H. WINDERS, A.M.

TEXT.—John 14:6: "Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me."

The value of these words of Jesus may be enhanced by a knowledge of the circumstances under which they were spoken. The three things which we are told combine to make a great speech were present at this time; viz.: a great theme, a great occasion and a great man. The theme was God, the Father—how to find him—how to know him—how to come to him. The greatest question in the sphere of pure thought is said to be, Does God exist? The next in importance is, If he exists, what is he like? They were not asking the first of these questions; for them that was settled. They believed in God; they had never known what it was to doubt his existence. To them the one who said there was no God, was a fool. It was no part of Jesus' mission to prove the existence of God; his existence was assumed. This was the first and fundamental principle of Jesus' teaching. "Ye believe in God," he said, "believe also in me."

Their question was not, Does He exist? but, What is He like? "Show us the Father," they cried. "We know not whither thou goest, and how can we know

the way?" It was the cry of Job, "Oh that I knew where I might find him, that I might come even to his seat!" But this cry is made more significant to us than is the cry of Job, by reason of the occasion and by reason of the answer it called forth.

The disciples had been with Jesus for three years. They had not yet come to understand him, but they believed in him and loved him. Little by little he had been revealing to them the fact that he was soon to leave them. They could not understand how this was to be, but somehow they felt their hopes of finding in him the long-looked-for earthly king fading, and yet their faith and love assured them that he would not disappoint them. There had just occurred some strange things. He had been washing the disciples' feet. How unlike a king! He had established an institution the symbols of which could be none other than the symbols of death. He had declared that one of his disciples should betray him, and had even pointed out the betrayer and commanded him to hasten to his task, and now He is telling them He is soon to go away. Do you wonder that Peter asks, "Whither goest thou?" and, receiving no very satisfactory answer, do you wonder that Thomas, the natural skeptic, at the same time the ardent friend and loyal disciple, cries out in tones of despair, "We know not where thou goest, how can we know the way?"? And this disciple speaks not for himself alone, but for all his fellow-disciples and for those who were to follow. His question is my question, and the answer that satisfies him will satisfy me. Nor is the answer that Jesus gives for Thomas alone, but for all

the world of mankind for all time to come. Surely Jesus will speak plainly. He will not mislead, he will not confuse, he will not keep them in suspense. Here is his answer to that cry. "I am the *way*." Not, I will show you the way; not, I will give you a creed or a book or an institution that will teach you the way; but, I am the way.

Before Christianity came to be regarded as a creed or a doctrine or a philosophy or a church, it was thought of and spoken of as the *way*. Paul tells us he persecuted all those of this *way*. Apollos had been imperfectly instructed in the *way*, and Priscilla and Aquila took him and taught him more perfectly concerning the *way*. Felix, the governor, having more exact knowledge concerning the *way*, protected Paul from his enemies, the Jews.

What a pity we have not been true to this primitive view of Christianity—not as a system of faith or as a philosophy of life, but as the way; true to Jesus' own declaration, "I am the way;" true to that prophetic picture painted seven hundred years before Jesus came, in which Christianity is so clearly and beautifully described as the way: "And a high way shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, yea fools, shall not err therein. No lion shall be there, nor shall any ravenous beast go up thereon, they shall not be found there; but the redeemed shall walk there: and the ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness

and joy, and sorrow and sighing shall flee away."

"I am the *way*." What is a way for? It is not to sleep on. The road makes a very poor bed, and the better the road, the poorer the bed. It is not a place to pitch one's tent and go into camp. If you do that, you must get off of the way. It is not a place for a crowd to assemble for argument, for controversy, for discussion. You have seen the officer of the law disperse the crowd engaged in controversy with the command to move on, and not block the way.

A way leads somewhere. It is not lost in the desert, it does not end in darkness; it reaches a goal.

The analogy can be readily seen. The *way* of which Isaiah and Paul and Jesus speak leads somewhere. It does not lose itself in the desert; it does not end in darkness; it leads to a goal, and that goal is God. Christ is the way to the Father. It is to travel over; not to sleep on, not a place to pitch one's tent and go into camp. We are on a journey, and the time we have in which to reach our destination is none too long. That destination is not heaven, as we have been taught to think of it; that destination is God. The distance we have to travel to reach that destination is not measured in miles. We shall never get there by flying through space. The difference is one which only terms having a moral and spiritual content can describe. It is a difference in ideal, in purpose, in character. Christ is the *way* to this ideal, to this character, to this goal, which is God.

Again, this way is not for argument, for controversy; it is to travel over. How often the way has been blocked! How much valuable time has been

wasted! How many poor, weary souls have been confused, discouraged and hindered, and have given up in despair, convinced by these discussions they were never on the way. How many poor, hungry souls like Thomas have cried out for the way—the living way—and have been shown a by-path that led off into the desert.

Let us observe some characteristics of this way. The prophet tells us that it is a plain way—"so plain the warfaring man, though a simpleton, need not err." Not that all about the way is plain, but just the way. We can not explain everything we see along the way, and we are not asked to do so. But no honest, earnest soul of average intelligence, if given the account of Jesus' life, need miss the way. Our controversies have all been about things along the way; the life and ministry and mission and spirit of Jesus have never been in dispute. No one has ever doubted that the man who possessed the spirit of Christ and went forth to the mission of Christ was in the way. An old river pilot, on being asked if he knew where all the rocks and reefs were along the river, answered, "No, I only know where they are not." No man knows all about the way, but an honest, earnest man may easily find the way, and travel the way, and reach the goal at the end of the way.

The prophet tells us it is the way of holiness. The unclean shall not pass over it; no ravenous beast shall go up thereon. The prophet is not concerned with the beasts of prey, but the men of prey; not the unclean beast, but the unclean man, shall not enter thereon. The redeemed shall walk therein—not the

perfect. Then, Peter and James and John and Paul would all be shut out. Then, we should all have to go out, even from the least unto the greatest, and Jesus would be left alone. The way is not for those only who can agree about everything they see along the way. I am glad some people I know did not write the conditions of entrance upon this road; there would have been little consideration given to those who chanced to see what they failed to see or who failed to see what was so manifest to them. Let Jesus himself tell us the conditions of entrance upon this way. "Except ye turn and become as little children, ye cannot enter into the kingdom of heaven." The faith, the humility, the open-mindedness, the spirit of obedience which the child possesses—these are necessary that we may enter upon this way.

It is an upward way. It is not one dead level. We do not enter the way full-grown. "First the blade, then the ear, then the full corn in the ear." The child Jesus grew in stature and in wisdom and in favor with God and man. He who travels this way is not traveling in a circle. Neither is it a downward way. There is a way that leads down. "The works of the flesh are manifest. Fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings." This is the downward way. It grows more and more difficult and disappointing even to the end. But the upward way—the way of "joy and peace and longsuffering, gentleness, goodness, faithfulness, meekness, temperance"—Peter tells us it is the way of "faith, courage, knowl-

edge, temperance, patience, godliness, brotherly kindness and love." "This is the upward way.

This description of the way would be very incomplete if we failed to include in it Jesus' statement that the way is straight and narrow.

This should not surprise us. Every way of success is straight and narrow. There are a thousand avenues of failure, but only one of success. This is no less true in the business world or in the educational world than it is in the world of religion. The width of the way is defined in business and education by such words as industry, concentration, purpose, perseverance; in the moral and religious realm it is defined by such words as are found in the catalogue of graces and virtues given in the New Testament Scriptures. You can not fail to see how narrow and straight is this way, and how very easy it must be to lose it. The great number of failures in all departments of life testify to this fact, but the saddest of all these failures are those which occur in the moral and religious realm.

The prophet finally tells us it is a way of joy. They shall come with singing unto Zion, and everlasting joy shall be upon their heads. A life of joy depends upon the presence of the very elements which go to constitute this way. A great purpose, an ideal, a task big enough to command all our time and thought and affections and energy, is necessary. They say our men are becoming soft and effeminate; that there are no longer any men of great courage and strength and purpose; that the men capable of great endurance and great sacrifice are all gone; that war,

with all its horrors, is the one thing which brings out these qualities, and if we are not to have war, we must have its equivalent. Where else can you find its equivalent? Let a man enter upon this way; let him seek to make Christ's life his own; let him, with Paul, say, "For me to live is Christ." Christ in my home; Christ in my shop or store or factory or school-room; Christ to the toiler and to the man of wealth; Christ to little children, and Christ to the old and infirm, and Christ to the cold, hard man of affairs, whose only ambition is to get on in the world. For me to live is Christ always and everywhere. Let a man set himself to this task, and there will not be a single quality of manhood left undeveloped; and not only so, such a life will be a life of continuous joy.

But it is the way of joy also, because it is the way of progress. There is, and can be, no joy without progress. Some men boast that in the Christian life they are just where they were twenty or thirty years ago. Think of it—marking time for thirty years—on the way, but getting nowhere; no new vision of truth, no wider horizon, no growth in their conception and appreciation of Christ and his mission! They have been on the way, but they have pitched their tent; they have gone into camp. But to the man who really travels this way it is never dull, never uninteresting; there are new visions of truth and beauty appearing constantly; new opportunities, new privileges, new responsibilities, new hopes and new achievements and new victories. There will be experienced the joy of new life to the very end.

I thank God with all my heart for my friends who

have grown old while traveling this way—not for those who have camped upon the way, but for those who have gone forward. Now and then I meet one who seems to have been marking time for many years. He has been annoyed by people who have passed him by, annoyed by those who would not stop to discuss the way with him, and those who have urged him to join them have also vexed his righteous soul. This is not the man for whom I thank God. It is the man who has gone forward; he has grown old beautifully; he loves children more than he once loved them; he loves his fellow-men more; he loves God more. He is more tolerant, more kind, more gentle, more patient, more forgiving. We all have so many of these friends, and they have been such a blessing to our lives. The way to them has been a way of joy, and their joy has increased more and more as they approached the end.



GUY ISRAEL HOOVER.

GUY ISRAEL HOOVER.

Born at Croton, Licking Co., O., Nov. 12, 1872, being the next youngest son of Giles W. and Lucretia Hoover. His father and mother were charter members of the Christian Church of that town, his father serving until the time of his death as an elder of the congregation.

He was for two years a teacher in the public schools. He is a graduate of the Hiram Preparatory School, Hiram College, and the Graduate Divinity School of the University of Chicago. After graduating from the last-named institution, he spent two additional years in study toward the Doctor of Philosophy degree.

He was married to Virginia Dillinger, of Findlay, O., also a graduate of Hiram College, July 12, 1900.

He has served the following churches: Zanesville, O., two years; Minerva, O., four years; First and West Pullman Churches, Chicago, Ill., six years. He is now in the third year of his ministry at Tipton, Ind.

SERMON III.

"CHRIST'S ANSWER TO LIFE'S GREATEST QUESTION."

GUY ISRAEL HOOVER.

TEXT.—Matt. 6:33: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

For ages philosophers have discussed the question, What is the supreme good of human life? Perhaps we have often asked ourselves the great question of antiquity as of the modern world. We have life before us. Once only can we live it. How may life be made best worth living? What is the true ideal, and what the chief good, of man? In the words of our text, we have the answer to this question by the world's greatest teacher.

I. Jesus Christ declares that *the attainment of the kingdom of God is the true goal of human endeavor.*

Even the most cursory reader of the New Testament Scriptures must have noticed the large place which the kingdom has in Jesus' teachings. After his entrance upon his public ministry, his first public utterance related to the kingdom. After the record of the temptation we read: "From that time Jesus began to preach, and to say, Repent ye; for the kingdom of heaven is at hand" (Matt. 4:17). Its possession constitutes the first Beatitude; its coming with ever-increasing power he made the subject of daily prayer;

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he accordingly enjoined it as the first object of daily effort; the seeking of his kingdom and his righteousness is, in the language of our text, inculcated as the first and highest duty of man. He said that it was for this purpose he was sent into the world, to preach the kingdom of God (Luke 4:43). And for this same purpose he sent out the twelve (Luke 9:1-12). This was the message which they were to carry to the uttermost parts of the earth. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations" (Matt. 24:14). From the first to the last the burden of his teaching and his preaching was a revelation of the doctrine of his kingdom.

It is, then, perfectly clear that it is a matter of vital importance to understand Jesus' doctrine of the kingdom. To misunderstand it is to misunderstand the message of Jesus and consequently to misunderstand his interpretation of life. And as a matter of fact very partial views of the kingdom have wide prevalence to-day.

Principal Fairbairn, in his great work on "The Place of Christ in Modern Theology," declares that "the most distinctive and determinative element in modern theology is what we may term a new feeling for Christ." This return to Christ has led not only to a recovery of the historical Jesus, but to the rediscovery of the kingdom of God which was the burden of his proclamation. This rediscovered "kingdom of God" another has characterized as "the most thought-compelling, the most zeal-inspiring, the most world-transforming of all the great movements of this wonder-crowded age."

I now wish to inquire with you more particularly as to what the kingdom of God is by contrast with some partial views of it that obtain.

Many to-day identify the kingdom of God, or the kingdom of heaven, which is its exact equivalent, with heaven, the abode of the blessed dead. Under this conception, to seek the kingdom is to seek heaven, and to enter into it is to gain heaven at last. This conception of Christianity finds its most perfect exposition in Bunyan's "Pilgrim's Progress." Its hero leaves his city to destruction and devotes his life to the gaining of a destination of personal safety. But this view of the kingdom makes a part synonymous with the whole. It makes religion too exclusively other-worldly. It makes the kingdom something future and remotely related to the hard facts of every-day life. To Jesus heaven was a great reality. What he proposed was to make earth a colony of heaven.

A yet more common conception identifies the kingdom of God with the visible church. The church thus becomes an end in itself. Its chief concern is its own upbuilding. This has resulted in the sin of ecclesiasticism and the wretched strife of sectarianism. In Jesus' thought the church existed, like himself, "not to be ministered unto, but to minister." The church is a divinely appointed means to a divinely ordained end. The kingdom of God is that end and the church is the supreme agent for the extension and upbuilding of the kingdom. One of our English brethren (J. J. Haley) once likened the relation of the church to the kingdom to the relation of the British Army to the



British Empire. The army is a part of the empire, but not the whole of it. It is the organized instrument of aggression, extension, protection, conquest, victory. Its function is to execute the will of the reigning sovereign. The church is the kingdom's organic and aggressive agency in the conversion of the world and in the dissemination of righteousness, but it does not exhaust the kingdom any more than the British Army exhausts the British Empire. The church is to prepare men for the kingdom, to make them citizens of the kingdom, and then strive to make them ever better citizens of the kingdom. The kingdom relates to a purpose to be achieved; the church is the means by which that purpose is to be realized. The kingdom of God implies a state which Jesus desires that all men should attain; the church is the supreme agency for the accomplishment of this end. There may be bad men in the church; there can be only good men in the kingdom. Men get into the church by what they profess; they get into the kingdom of God only as they hunger and thirst after righteousness.

Unity { The distinction which I am now making has its practical message to us gathered here to-night. We are met representing various fellowships. Is there no bond of unity in the midst of our various divisions? I see the good you are doing, and my heart goes out in the fullest and sincerest sympathy with you in that work. You see the good that others, or perhaps we, are doing, and your sympathies are with us in our work of good. The kingdom of God includes all that is genuinely good in all our efforts. John Wesley once

said, "If we can not all think alike, we can all love alike."

Still another view identifies the kingdom of God with the invisible church, which in its effects is much the same as confounding it with heaven. To the multitude this view of the kingdom makes it seem remote from the life that now is and not vitally concerned with its pressing problems.

The true view of the kingdom of God is large enough to include all that is true in all the views that we have had under consideration. In its extent it includes heaven and earth and the church, visible and invisible. In its content it embraces heaven, the invisible church, and the regenerate membership of the visible church.

It is a significant fact that both Jesus and John the Baptist began preaching the kingdom of God without any definition of it. The conception of the kingdom was familiar to their hearers, and had been familiar to Jewish ears for centuries. The national life of Israel began as a theocracy. In accordance with the covenant entered into at Sinai, Jehovah, the God of Israel, became their King. The rulers of Israel, whether judges or kings, are simply representatives of Jehovah. All the great nations of antiquity sought to realize world dominion. And this idea gradually dawned on the mind of Israel. The nation came to conceive of Jehovah's kingdom in the terms of the Davidic empire. They thought of that empire as gradually extending until at length it should embrace all peoples ruled from Mt. Zion by one of David's royal line. The kingdom of God was the continuous

thread of thought running through the centuries. As the prophets gained more exalted conceptions of God, they gained nobler conceptions of his kingdom. There are two essential ideas in the prophetic conception of the kingdom of God. It is to be a regenerate community, and in the fellowship of this community God's will is to be fulfilled. As the prophets conceived it, the kingdom of God, fully come in the earth, implies a world-wide society, in which universal obedience to the divine law as administered by the Lord's anointed, would bring universal blessings, spiritual and temporal. The kingdom of God fully come meant to them an ideal world.

In his great sermon on the Mount Jesus declared his attitude toward the prophets: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil" (Matt. 5: 17). We infer, therefore, with reference to the kingdom of God, that Jesus Christ had come to make actual the prophets' vision. By his declaration that the kingdom of God, this ideal world, was at hand, he would have us understand that its realization had begun. A kingdom implies an organized society, the citizens of which are subjects of the king and the laws of which are his laws. The kingdom of God was Jesus' social ideal which will be fully realized in the world when God's will is "done in earth as it is in heaven;" that is, when all the King's laws are perfectly obeyed among men. And is it not this glorious ideal realized that John the Revelator saw on the isle of Patmos? In that vision of the things which were to come to pass he saw the Holy City, New Jerusalem, coming

down out of heaven from God. By many scholars that vision is interpreted as foreshadowing the world under the dominion of Christ, and as having its realization, not in a heavenly state beyond this world, but in a progressively righteous state in this world. You will remember that John was also permitted to behold this world as having "become the kingdom of our Lord, and his Christ," in which he was to reign "for ever and ever" (Rev. 11:15). It is God's purpose "to sum up all things in Christ, the things in the heavens, and the things upon the earth" (Eph. 4:10).

While Jesus conceived his mission to be primarily to the spiritual nature of man, it is clear that all of God's laws are laws of the kingdom of God. The laws of nature are the laws of God and so of his kingdom viewed as the sphere of his sovereignty. All of God's laws, then, physical and mental as well as moral and spiritual, are laws of his kingdom, and were undoubtedly intended to minister to the blessedness of its citizens. In the kingdom of God fully come can we imagine the violation of any of God's laws in any sphere of life? The kingdom of God is as far-reaching as the laws of the King, and is large enough, broad enough and inclusive enough to comprehend all that is true, useful and beneficent.

The kingdom of God fully come! Then all inhumanity, injustice, unrighteousness, inordinate greed and selfishness, and all the enemies of human welfare and human happiness, spiritual, intellectual and physical, eliminated from human life!

The kingdom of God fully come! Then righteousness—right-doing—universally prevalent among men,

Perfect
Brotherhood

for "the kingdom of God is righteousness, peace and joy in the Holy Spirit" (Rom. 14:17). Then love regnant in human life, perfect brotherhood realized through perfect obedience to the two great laws of the kingdom of God, perfect love to God and perfect love to man, man at peace with his God, himself and with his fellow-men, universal happiness reigning in the world!

Sublime ideal! Ennobling vision! A goal worthy of all human aspirations and endeavors!

My message to you to-night, young people, is based upon the conviction that if you are to render the best service of which you are capable, you must worship at the shrine of the ideal. Jesus has placed before us the highest ideal of life for the individual and for human society. In it all true and worthy ideals are included. He invites you to make his ideal your ideal, and to co-operate with him and with all who are laboring for its realization. We believe with Browning that man was born to grow, not stop, and that growth is a prophecy of a perfected humanity. The kingdom of God is to be realized, and in the light of eternity every life is significant only in relation to that kingdom.

"God hath sounded forth the trumpet

Which shall never call retreat;

He is sifting out the hearts of men

Before his judgment-seat.

Oh, be swift, my soul, to answer him,

Be jubilant, my feet,

For God is marching on."

"Hitch your wagon to a star." Have high and noble ideals.

II. *In the words of our text, Jesus Christ sets forth the principles of a true life lived with reference to the kingdom of God, or the divinely conceived order of a successful life.*

"Seek ye first his kingdom and his righteousness; and all these things shall be added unto you."

The first principle is that of *consecration* to the kingdom. We are to "seek" the kingdom. In Jesus' plan for social redemption he attached strategic value to the individual. The obligation of consecration to the kingdom is laid upon each one. His program for the salvation of society is in marked contrast with the panaceas for human ills put forward so confidently to-day. There are many who would have us believe that a transformation of the social organism, a change in the political organization, or a reorganization of industry, will right the ills to which society has fallen heir. Jesus recognized the fact that society can not be right while man himself is wrong; that the moral integrity of the individual is a necessity to a true social structure. It is not enough to change man's relations and environment and leave his character untouched. It is, perhaps, because of his relation to the whole that Jesus accounted the individual soul of such infinite worth. Just as each minutest wheel is essential in some great machine, just as the health of each slighted limb or organ in your body affects the vitality and health of the whole, so stands the individual in the organic life of the social world. "We are members } one of another." "No man liveth or dieth unto him- } self."

This obligation of consecration involves regenera-

tion of the individual soul, his being born again, born from above—such a change wrought in the human heart as to cause the individual to will to do God's will. What God desires of us is that we should live in accordance with his laws, which are the true laws of our being. "These laws are an expression of his infinite love guided by his infinite wisdom. They require only what our highest good requires; they forbid only what our highest good forbids. They are the best possible paths to the highest possible blessedness. All the ills of life, bodily, mental, moral, social, political, industrial, financial, and every other possible sort, are the thorns which God has set along these paths to turn us back when we wander from them. These ills of life are the penalties of violated law—penalties appointed by God's far-seeing love as truly as were the paths of law these penalties were set to guard. Just so far as men walk in these God-appointed paths, the ills of life disappear" (Josiah Strong in "The New Era," p. 230). "In tune with the Infinite" suggests the true harmony of life.

The man who attempts to run counter to the laws of God has the universe against him. And there can be but one end to such a life, and that is collapse. Margaret Fuller at one time sent word to Thomas Carlyle, "Tell Thomas I agree to submit to the universe." Carlyle sent back word, "Gad, she'd better." Many learn this great truth only from bitter experience. A good woman that had known affluence was reduced to poverty. She told me that in her poverty she found God and came to a true estimate of life. A prominent evangelist of America found God be-

hind prison bars. These prison bars were to him a blessing if they led him to a true estimate of the values of life. How many have found God in the awful extremity of human need! Might we not in this connection fittingly quote the words of Jesus to Thomas, slightly altered: "Because thou hast found me in affliction and bitter experience, thou hast believed: blessed are they that have not seen these, and yet have believed" (John 20:29).

Jesus Christ is the perfect individual. He is the symbol of perfected human nature, the archetypal man, the sum total of unfolded, fulfilled humanity.

Jesus Christ is the Saviour of society. His enthronement in human hearts is the key to salvation. Sin has perverted the individual and has thus destroyed the social factor. To have Christ formed within us is to be restored to moral wholeness and so to social fitness.

The next principle which this text emphasizes is *concentration*. "Seek *first* the kingdom."

The modern world agrees with Emerson that "concentration is the secret of strength, in politics, in war, in trade; in short, in all the management of human affairs." Jesus is, then, at one with human experience in naming concentration as one of the principles of a truly successful life.

Upon what are we to concentrate? Jesus answers, "The kingdom of God." In other words, character is to be our supreme concern. And by character I mean the character of the archetypal man, the Christ of God. And if we are to follow Christ, there are two paths along which he leads.

The first of these paths is the path of integrity. Garfield, when a boy, was asked what he intended to be, and his reply was, "First of all, I must make myself a man; if I do not succeed in that, I can succeed in nothing." The achievement of a Christlike character is the sublimest task beneath the stars. It is greater than discovering a continent, as Columbus did; greater than achieving military renown, as Napoleon did; greater than inventing the telegraph, as Morse did; greater than discovering a planet, as Bernard did; greater than reaching the North Pole, as Peary did; greater than getting fortune, power, learning or fame. If a man fails to make himself, whatever else he may make, he is a failure. He is a success if he achieves for himself a true character, whatever else he may fail to achieve.

Following Jesus in the path of integrity to-day means, among other things, telling the truth, dealing honestly in trade, governing the temper, sealing the lips against slander, keeping the mind free from evil thoughts, and the life from unclean deeds. These great principles of morality need to be wrought into the very fiber of our being if we are to stand the severe tests of to-day, to say nothing of the judgment-day. A leading railroad man of this city was telling me recently of an experience the Lake Erie Road had in the construction of a bridge near Muncie. The Pennsylvania Road parallels theirs at that point, both crossing the same stream. The Lake Erie, through its own officers, directed the construction of its bridge. The Pennsylvania Road let the contract for constructing its bridge to disinterested parties. The abutments

of each of the bridges were to be laid upon rock bottom. Both crews, drilling, came to rock. The Lake Erie men determined to test the rock. Doing so, they found it to be a soft limestone, and very thin, with a soft loam beneath. But, drilling a few feet farther, they came to solid bed-rock, and upon this bed-rock the abutments of their bridge were planted. Those constructing the bridge of the parallel road planted their abutments upon the first sheet of rock to which they came, since this answered the letter of the contract. Sometime later there came a fearful storm which put these bridges to a trying test, and the bridge that had been built upon the false foundation went down; the other, which had been built upon the rock, the bed-rock, stood, and it stands to-day as a splendid witness to the fidelity of the builders! Young people, I believe, to-night, that next to gaining the favor of almighty God is the acquiring and holding of the confidence of right-thinking men. If you would stand the tests and strains to which you will certainly be put, build your character upon the Rock of Ages.

The other path in which Christ leads is the path of benevolence. The Christian, the citizen of the kingdom of God, will not be satisfied with merely keeping to the right and giving to all their just dues. Jesus went a great deal further than that, and we, too, must do so if we would truly follow him. The Christian not only does justly, but loves mercy. To do good to all men as we have opportunity; to do good to those who have no claim upon us but the claim of human brotherhood; to show kindness to the

ungrateful and the evil—all these belong to the true expression of the divine life in the human soul. The true Christian is bent not simply upon his own salvation, but seeks to accomplish it through efforts for good in behalf of others. It was at a moment of his supreme God-consciousness that Jesus, knowing that he had come from God and would return to him, took a towel and began to wash his disciples' feet, and by so doing revealed to us that to serve is at once the true nature of God and God's ideal for the life of man. There are two pictures called "Rock of Ages" which I have frequently seen in the homes of this community. In both pictures the sky is dark and lowering. The waves impelled by the storm are beating high. In the one a lady is clinging with both hands to a cross on the rocks. In the other the woman clinging to the cross is holding to it with one hand, and with the other she is endeavoring to rescue some one from the wild waves. The latter is the true picture.

To be a Christian is to be a follower of Christ. And to follow Christ means always integrity and benevolence. The Christian religion where it is permitted to bear its true fruit will always make men upright and generous.

The last of the principles here emphasized which I wish to call to your attention is *aggregation*. "Seek ye first his kingdom and its righteousness; and all these things shall be added unto you."

In God's sight the basic fact with regard to any man is not what he has, or what position he holds, or the kind of work he does, or what he knows, but

what he is. Character manifested in integrity and service is the essential thing. Character is primary; position, wealth and knowledge are secondary. But when the divinely conceived order has been fixed in the heart, you may get anything. A young man who had just entered upon the Christian life once asked an older man if it were safe for a young man to get riches. The older man wisely answered, "It is safe for a young man to get anything if he first gets Jesus Christ and holds on to him." Accepting Christ's order, "All is yours"—the rich heritage of the past, the golden opportunities of the present and the splendid promise of the future. *But do not reverse the divinely conceived order of a successful life.*

And now do you ask me what the kingdom of God is. It is not a separate inclosure, not a bounded kingdom, but a pervasive spirit. The kingdom of God fully come is goodness made natural, vital, submissive and dynamic in the lives of men.

I congratulate you, young people, upon having successfully completed a course of study in our public schools. You have persisted unto the end when many fail to persist. You have been putting yourselves in the way of larger power and usefulness in the world. I am not concerned overmuch as to the particular work you may do in life. I do plead with you, however, to consecrate your acquired power and efficiency to the interests of the kingdom of God. I remind you that the object of all education is to fit men for service. Upon the campus of Antioch College at Yellow Springs, O., where the body of Horace Mann was first buried, a marble shaft has been erected to his

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* memory. Upon it these words of his have been engraved: "I beseech you, accept these my parting words: be ashamed to die until you have won some victory for humanity." May we take the words of the great educator to ourselves.



W. J. COCKE

W. J. COCKE.

Was born in Louisa County, Va. Three of his maternal great-uncles were preachers in the church of Christ. He was educated under the tutorship of Capt. John Richardson, that prince of teachers, for six years, and then at Transylvania University and the College of the Bible, Lexington, Ky. He has labored widely in many of the States. Has been State evangelist of Maryland, Georgia and Kentucky. Has held important pastorates in the East. Is now located at Greensburg, Ind.; has charge of the church there, but also evangelizes a good deal. He is thoroughly equipped for his work, has had splendid success in many fields, and can expound the old Book—which he knows—unto edification and with great clearness.

SERMON IV.

A SIGNIFICANT CONVERSION.

W. J. COCKE.

The tenth chapter of Acts is a wonderful chapter among many wonderful chapters in that little book. The story contained in this chapter marks an epoch in the spread of gospel truth. It records the history of a most unique conversion, evinces the wonderful wisdom of God in selecting the subject of this conversion, and publishes to the world the method and breadth of divine philanthropy. I do not recall a single thing I have anywhere read on the conversion of Cornelius outside the simple story of the New Testament. This may be unfortunate for me, but it will, I trust, be fortunate for those who hear me. Unconsciously, many things may influence me and color what I say, but I shall cling to the record of fact in this, to me, fascinating incident.

FOUR THINGS.

Four avenues are opened that we may walk within them. Four lines along which we may proceed manifest themselves. They are:

I. *The man Cornelius.*

II. *Things done because he was a Gentile—the first Gentile convert.*

III. *Things essential to his conversion—to make him a Christian.*

IV. *Things that follow.*

Through this simple analysis, I am sure, we shall be privileged to go to the heart of this great subject. By it we shall be able to get rid of a great deal of confusion and misunderstanding. Moreover, in it we shall behold the marvelous outworking of our Father's wisdom and will. And we shall be introduced to one of the most unique conversions of all time.

I. *The man Cornelius.* In what is briefly said we have enough to give us an insight into the make-up of this splendid man. Turning to the account, we may read the elements that enter into the character and life of this man. In studying the character of Cornelius, it would not be difficult to read much between the lines; but we shall be content to note what is expressed.

1. His name is given. We feel that we are nearer to him on that account. There is a nearness, a concreteness, an attraction in knowing the name of a person.

2. His home at this time was at Cæsarea. We like to know about one's home too. How long he had been there we know not. But here in the land of the one true religion we find him.

3. His occupation was that of a soldier. We usually wish to know what a man does. He was a Roman officer of the Italian Band. These show in what esteem he was held by the powers that be. They also point to pagan Rome, from which possibly he had been sent and where he may have been born and reared. In other words, that his religion had once

been that of the pagan city whence he came.

4. He was "a devout man." Already early associations, prejudices and environments had been overcome. All his energies had been laid on God's altar. He had been lifted above and away from the petty gods of Rome to the one true and living God of the Hebrews. No longer at heathen shrines and on pagan altars were his offerings placed. He was next to the great, loving, living God now.

5. He "feared God with all his house." What a home! Holy, reverent fear filled his heart and was the very atmosphere his loved ones breathed. How beautifully it all fitted him for God's purpose.

6. He "gave much alms to the people." His was a generous, liberal soul. He saw the need of others, and he gave to meet it.

7. He "prayed to God always." The invisible link that binds the heart of man to God bound the heart of this man continually. His prayers and his alms had erected for him a memorial at the very feet of God!

Thus, as we see the devotion, the honesty, the reverence, the generosity of this man; how he stood with God and must have stood with man; one to whom neither Jew nor Gentile could ever object; one upon whom the touch of God had come and who was bent upon doing the will of his God as best he knew it—do we not see also the divine wisdom in his selection as the first to be used in demonstration of the fact that "God is no respecter of persons," and that the gospel is "to every creature"? Above everything else, do we not see here a man who is honest, who will act

always up to the light that comes to him, and who places himself in the line of God's intention?

II. *Things done because he was a Gentile—the first Gentile convert.* We must clearly distinguish between the things related here, occurring because Cornelius was a Gentile, the first Gentile convert, and those related because he was a *sinner*. All is misleading unless we do this. Failure to do this may have licensed expectancy in some, of visions and voices in addition to the gospel call in God's word.

THREE MIRACLES.

Three things occur on account of his being the first Gentile convert. Let us note these carefully. They are:

I. The visit of the angel to Cornelius and the angel's message. These were not for the purpose of converting the man. The gospel has not been given to angels to preach, but has been committed to men, to "earthen vessels," that the glory might be of God and that humanity might be honored in imparting it to humanity. Even Jesus refrained from preaching the gospel to Saul. Ananias was chosen to do this. So the angel here came not for purposes of preaching and converting, but to do exactly what the text says: "Send men to Joppa, and fetch Simon, whose surname is Peter, who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house" (10:5; 11:14). The visit of the angel was a miracle to direct Cornelius to whom he must send and where he must go to find the word of salvation. Keep this distinction clearly in mind. As we have the very

words of salvation in the New Testament to-day, that is sufficient. No angel is needed and none will be sent. Visions constitute no part of conversion. Be sure of that. The gospel is God's power unto salvation, and the law of the Lord converteth the soul.

2. The vision to Peter at Joppa. Immediately Cornelius does what the angel tells him to do. He sends men to Joppa to Peter. Peter has gone up on the housetop to pray. He falls asleep. Heaven is open. He sees a sheet let down thence three times. A voice commands him to rise, slay and eat. He refuses. It is against his Jewish religion to eat that which is common and unclean. Possibly he never thought of the universality of his great Pentecostal message. But the repetition of the vision is impressive. He vaguely begins to comprehend somewhat of its meaning. The coming of the men from Cornelius has been divinely timed. They knock at the door. Things grow clearer to this Jew so full of prejudice. He lodges the men. On the morrow he gets ready to go with them, but he still wants to be on the safe side. He takes with him "certain of the brethren from Joppa." God has now given Peter to understand that something out of the ordinary is going to take place. He goes to the house of Cornelius as soon as he can get there. The purpose of this vision was to convert Peter in a sense, but not to convert Cornelius in any sense. It was to bring the preacher to the home of this Gentile, to lead him to know that the gospel embraced not only Jews, but all men. For that, we see the necessity of this miracle. Our knowledge of the purpose of this miracle teaches

us that in conversion there are no miracles to-day; they are unnecessary. Hence, we should not expect them.

3. The baptism of the Holy Spirit. This third miracle has now taken place. It is God's seal that Peter has made no mistake in coming to Cornelius, and Cornelius made none in sending for Peter. The way is open, and all scruples may be laid aside. There can no longer be a doubt. This final witness of heaven sets all at rest. The Gentiles are to be saved as well as the Jews. They are to be fellow-heirs. There is to be no difference between them. All stand on the same level, and are to be saved alike. And the time had now come for that to be done.

These three miracles, I repeat, were then to show that the Gentiles were to be accepted and that this man was to be the first. That was God's will. To make of two peoples, distinct by race and religion, one new man, thereby blotting out all racial difference and prejudice, and binding together both in one splendid brotherhood; to bring in the Gentile and reconcile the Jew and thereby make Christian compeers of them; in a word, to banish forever all racial and religious inequality and save the whole world—these are the things declared by the presence of miracles here.

III. *Things essential to his conversion—to make him a Christian.* There are certain elements that enter into every conversion. Without these there could be no Scriptural conversion. We now proceed to show that these things obtain here.

1. The preaching of the gospel. This is God's

method and his means of saving men. There is no other revealed. Peter did this on Pentecost. He does it here. However good a man may be, or seem to be, it takes this to save him. *"Preach the word."*

2. Hearing the gospel, the word of the Lord. They were ready to hear. They heard. This link must not be left out. It is essential to conversion. *"Faith comes by hearing."*

3. Believing the gospel. Verse 34 tells us that Peter preached. Verse 33 informs us that they heard, and verse 43 and 15:9 teach us that they believed. *"Without faith it is impossible to please him."* Faith is essential to salvation. Not an intellectual assent to a proposition simply, but a personal trust in a new-found Saviour, and that for salvation. Another thing without which conversion could not be.

4. Repenting of sin. This is also vital. It is the crux, the turning-point. Man is away from God, separated from him on account of sin. His life, his intellect, his emotions and his will are alienated from a saving source. He is in rebellion. He must surrender. Unconditionally so. Repentance, a radical change of the will, meets the need, and is the only thing that does. Repentance is before remission, and *"except you repent, you shall all likewise perish."* Did Cornelius repent? We know that he did for two reasons. It was necessary, and the record says that he did. (Acts 11:18.) No sinner can approach God unless he travel this road that leads him into the valley of self-abasement and unconditional surrender. *"The way of the cross leads home."*

5. Confessing Christ. Ah! you say, there is no

formal confession here. True. And I can as truly say that there is not a case of conversion given in the New Testament where all of the essential elements entering into conversion are expressed. Often one is implied, sometimes more than one. There are strong reasons leading us to think that Cornelius did make the good confession. He was evidently ready to do whatever Peter told him he ought to do. Peter would recall that he himself once made that same confession and that his Lord pronounced a blessing upon him for it. He would also remember that Jesus said, "He that confesseth me before men, him will I confess before my Father and the holy angels." He would know that this confession was the first public surrender of the soul to God. That it was the apostolic custom and led on to salvation, as is evident in Paul's teaching. "And shalt confess with thy mouth Jesus as Lord, . . . thou shalt be saved;" and that "with the mouth confession is made unto salvation" (Rom. 10:9, 10). It was then necessary to make this confession with the mouth, before men, previous to his baptism in water, "unto salvation." But whether there was a formal confession or not, though, as said, we have every reason to expect it, by his baptism Cornelius did make a public and unquestionable confession. Here he confessed his faith in the authority, and accepted the leadership, of Jesus. Into the waters of that ordinance he would follow his Master, and that would suffice.

6. Being baptized. By this I mean baptism in water. They had been baptized in the Holy Spirit, but that did not belong to conversion, and hence

would not answer. Peter commanded them to be baptized in the name of the Lord Jesus. Water baptism is a part of every Scriptural conversion. It is commanded by the Lord Jesus, and the command is repeated by his apostles. If on no other ground than this, baptism is thus made necessary. It is a sin to evade it and strive by some short cut to come to salvation and ultimately to heaven. No loyal soul will do so, and it is perilous to tamper with the mandate of Jesus. And to forever put a quietus on such cavils as, "I have been baptized in the Holy Spirit, and I do not need water baptism," Peter *commands* that Cornelius and his household be baptized in water. They were "buried with him," "born of the water," "planted," "raised," "washed." And all this was done in baptism, which is immersion, of course. "If my mind must be immersed in the thought of Jesus, if my heart must be immersed in the love of Jesus, if my will must be immersed in the will of Jesus, then nothing will express that but the submersion of my whole person in water in the name of Jesus."

7. Saved. This is the goal of every soul repelled by sin and attracted by Jesus. It is essential to every conversion. Its import here is the same as in that declaration of the Saviour when he said, "He that believeth and is baptized shall be saved." Not eternally saved as yet, but saved from past sins, however few or many they be. Saved in the sense of "remission of sins" (Acts 2:38). His past sins are "blotted out" and "remembered against him no more for ever." Converted, cleansed by the blood of Christ, acquitted, he now turns to the future to outwork that

which has been inwrought, his eternal salvation (Phil. 2: 12, 13). To his primary obedience he is now ready to add the growing graces of the life that follows (2 Pet. 1: 5-8), unto the "crown of life" (Rev. 2: 10). More and more he is partaking of the divine nature (2 Pet. 1: 5). His sins remitted, the Holy Spirit dwelling in him, he rejoices "in the hope of the glory of God," as he labors to the end that he may win the home of the soul.

IV. *Things that follow.* I do not mean by these those elements entering into the make-up of the Christian life. This might naturally be expected, unless you remember that they have been included in the thoughts already expressed. But I mean some important points arising from the conversion of Cornelius. I think I can best make myself understood by putting these in the form of questions.

1. Have miracles ceased? We have said that three miracles were wrought here. They cluster about the conversion of this man. That miracles have ceased, that they constitute no part of conversion, that they are entirely unnecessary to-day, and need not be expected, is only too true and has already been stated. They were necessary to establish the gospel and Christianity, but since that is done, the evidence of regenerated souls, of redeemed communities and nations, is sufficient. Miracles now would infringe upon the free agency of man and reflect upon the all-sufficiency of the word of God. Therefore, they happen neither in conversion nor in anything else. "If they hear not Moses and the prophets, neither will they believe though one rise from the dead."

2. Do miracles possess evidential value? Did they? I am more than ever convinced that those who would deny evidential force to miracles, in reality, desire to eliminate them altogether. This is only a covert way of getting at it. I speak this advisedly. It is true that the redeemed life is unanswerable testimony to the divine origin of the Bible and of the Christian religion. The power of Jesus in the world now obviates the necessity of miracles in this age. But that miracles did have force in convincing men of the deity of Jesus, of the divine nature and origin of his holy religion, as well as the authority of his revealed will, I believe no intelligent and sincere man will deny. Before deciding this, however, kindly look into the following portions of the Book of John. Read the third, fourth, fifth, seventh and ninth chapters of this book. What was it that led Nicodemus to say what he did? (3:2). What was it that convinced the woman of Samaria that Jesus was a prophet? What was it that led the blind man to confess that Jesus was the Son of God? What force has the miracle in Acts 4: 16-23? What is the meaning in Heb. 2:4? How could God "bear witness in signs and wonders," and miracles have no evidential value? And what was it that convinced Peter and the rest of the Jewish brethren that God's purpose was to have the gospel go to the Gentiles as well as to the Jews, that compelled them to believe that God is "no respecter of persons," and that the gospel is so divine and so philanthropic that it is intended to bless both Jews and Gentiles? And finally, why did Jesus appeal to his own works as evidence producing faith?

(John 5:36). To ask these questions is to answer them. Tear miracles away and you at once take away God's "confirming" of Christianity. You take away Jesus Christ and Christianity, the greatest miracles of all! You make both impossible!

3. Do we receive the baptism of the Holy Spirit before we are baptized in water? Indeed, do we receive that baptism at all to-day? I do not wish to be dogmatic, but I must say that we do not receive the baptism of the Holy Spirit to-day, neither before nor after water baptism. We receive the "gift of the Holy Spirit" upon compliance with the conditions given (Acts 2:38), but this is not the "baptism of the Spirit." The purpose of this last has been served. It is not necessary to-day. We can not show the effect that followed Spirit baptism then, and of course we have not the cause. We can not speak with tongues, heal, prophesy and raise the dead now. Men were baptized in the Spirit then, and they wrote books with divine authority and inerrancy. Can any one do this to-day? Surely not in the sense in which the Bible is such. Presumption may lead some to claim this power, to write books such as the "Key to the Scriptures" or the "Book of Mormon." But sane, sincere people repudiate all such attempts to trespass upon the prerogatives of the inspired, Spirit-baptized writers of the New Testament. But, to test this matter, I might put it thus: The good Methodist brother says he has been baptized in the Holy Spirit. The Baptist says the same. Yet the Methodist says there are three forms of baptism, while the Baptist says there is but one. If they are, as they claim,

baptized in the Spirit, both must be right. They can not both be right. Here we have the Spirit against the Spirit! And this is absurd. Fact is, neither of them is baptized in the Spirit, though both may, on account of obedience, have the Holy Spirit dwelling in their hearts. Remember, the Spirit came as it did on Pentecost to give the apostles an absolutely flawless gospel, to crown this message with God's authority, to enable them to convince the world that this was God's message. Likewise the Spirit baptism came at the conversion of Cornelius to confirm the fact that it was God's will that the Gentiles should be saved as well as the Jews. The authority and universality of this divine evangel are sealed forever by this sublime miracle.

4. Are the prayers of sinners answered? Until he heard the gospel, Cornelius was an unsaved man (Acts 11:14). Without discussing this question to any great extent, let me say that up to this hour Cornelius had ever acted up to the light he had. He could not be honest and do otherwise. His prayers had come up as "a memorial before God." As soon as he hears the gospel he obeys it. With him a duty known is a duty done. In his heart there was the fixed determination to do the will of God as he discovered that will. The prayers of all such are answered, or all of us are lost. On the other hand, if we pray and do not act up to the light coming to us, in refraining from sin and doing the will of our Father as best we can, God does not hear, does not answer, our prayer. Why should he?

5. Are moral men saved? May I ask any moral

man in the world, however good he may be or seem to be, kindly to read the story of Cornelius here given, and then frankly to tell me if he believes himself to be as good as Cornelius? I want you to do this, brother. I can tell you now that in this wide, wide world there is not a moral man who will measure up to this centurion. Not one. If, then, it took the gospel to save him—better than the best of you—how can you hope to be saved except you do as he did? If in your life there is a single sin or stain of sin, what provision outside of Jesus and his gospel is there for your case? You may shine as the glittering diamond, but you lack the life of God, the life immortal. Life and immortality were brought to light in the gospel. You attempt to draw on the bank of heaven when you have no account there, no money there. Your claim will be denied, for it is fraudulent; your check will be dishonored, for it is a forgery. So far as you are concerned, that bank lacks the invested life, and that check “the name that is above every name.” “No man cometh unto the Father but by me.”

The only saving message comes to you to-day. Hear it, believe it, repent, declare your faith, be baptized; then be faithful unto death. Come to-day.



F. J. Lugo.

T. J. LEGG.

T. J. Legg was born at Raleigh, Rush Co., Ind., Apr. 12, 1849. Reared on the farm, inured to the severest toil, as he was the oldest of seven children, and helped to clear the home farm in the Miami Indian Reserve, now Tipton County, to which his father removed in his childhood. Educated in the common schools, private tutelage, New London Academy, Howard College and Hall's Business College, Logansport. Served a term in engineering and construction service under direction of the military department on the Western plains and in the Rocky Mountains in the late sixties. Taught school for several years during winter; and then served a term in locomotive service on the railroad. Returned to teaching—nine years' service in the Logansport city schools and Hall's Business College. Baptized by Jacob B. Blount, Nov. 30, 1870. Married to Elizabeth C. Johnson, July 4, 1871. Served eight years as inspector and underwriter in fire insurance, and while traveling engaged actively in Sunday-school work. Has traveled extensively, visiting every State and Territory in the Union, and making two journeys (1891 and 1895) to the eastern hemisphere. Began service as State evangelist under the Indiana Christian Sunday-school Association in 1872, and is now serving his twentieth year of continuous service, under the State Christian Sunday-school Association, or the State Missionary Association, or both jointly a part of the time. Has organized 116 churches and held 268 meetings in Indiana.

SERMON V.

THE WORLD'S GREAT COMMON DENOMINATOR.

T. J. LEGG.

LESSON.—Acts 2:14-41: Peter's Sermon on the Day of Pentecost.

We are to have two sermons in one to-day. I have already read in your hearing Peter's wonderful sermon on the day of Pentecost; and if mine can be called a sermon at all, you will hear it now. After the manifestations of the Holy Spirit, Peter and the other eleven apostles were preaching in seventeen different tongues, or languages, and Peter's sermon has been signed, sealed and delivered by the Holy Spirit, for the eternal ages. Fortifying himself with quotations from the prophecies of the Old Testament and from David, he preached a sermon of historical fulfillment, during the past fifty-two days of which his auditors were themselves a part, and of the facts of which they themselves were witnesses. Being Jews, they were familiar with the Old Testament prophecies, and being themselves eye and ear witnesses to the historical facts cited by the apostles, they not only believed, but positively knew his statements to be correct. Hence their question, "Men and brethren, what shall we do?" and Peter's direct answer, "*Repent, and be baptized every one of you in the name of Jesus Christ for the*

remission of sins, and ye shall receive the gift of the Holy Spirit," followed by the statement of the Holy Spirit: "*Then they that gladly received the word were baptized; and there were added unto them the same day about three thousand souls.*" Here, then, was the beginning. Peter had preached the resurrection of Christ from the dead; had preached *Christ*, who had promised that "*on this rock I will build my church.*" But now what were they individually, and to what church did they belong, when the whole process was complete?

Suppose, now, that no one in this city had ever read or heard that sermon, and that some one, whose knowledge and authority were beyond question, should come to this tent, filled with people as it is now, and preach that same sermon, and one man should believe it, and should ask the same question asked by the three thousand of Peter, and should receive the same answer, and then, acting on his faith, should go and do just what the three thousand did, when the process was ended—completed—what would you call him? What *could* you call him? "*And the disciples were called Christians first in Antioch*" (Acts 11:26). There you have it, the name in the singular number.

Suppose that a considerable plurality of men and women—people of responsible age and understanding—should believe the facts of that same sermon, ask the same question, receive the same answer, and perform the same act of obedience, what name would you apply to them? In speaking of them, how would you, or how *could* you, designate them? Clearly, it would

be by the same name, only in the plural number, simply *Christians*—nothing more, nothing less, and nothing else.

Now, suppose these Christians should appoint servants—deacons—and elders, and organize themselves just as the people who believed and acted on Peter's sermon, after Pentecost, at Jerusalem and throughout the civilized world during the first three centuries after Christ, organized themselves, into a church, or congregation, what would you call that church? Some one says, "Catholics." Why did it not make a Catholic church on the day of Pentecost at Jerusalem? Another says, "Lutherans." Why did it not make Lutherans of the Samaritans? Another, "Episcopalians." Why did it not make an Episcopalian of the eunuch? Another, "Presbyterians." Why did it not make Presbyterians of Lydia and her store clerks? And yet another, "Baptists." Why did they not vote them in, and why did it not make Baptists of the Roman regular army captain and his military staff? Still another, "Methodists." Why did it not make Methodists of the Philippian jailer and his deputies? Finally, another, "Campbellites." Why did it not make a Campbellite of Saul of Tarsus? Well, what name *could* apply to such a church, or congregation, without outraging the New Testament original church? Going back to the same Testament, the same book of Holy Writ, we would find the name, "*The church* [singular] *of Christ*" (Rom. 16: 16).

Now, suppose, further, that all the people—of all denominations—who love the Lord would now go



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back and read that sermon, and believe it, and, on faith in Jesus Christ, do just what believers in the first three Christian centuries did—individually, collectively, organization and all, what would it produce? Unity “in Christ,” and the Lord’s last, holiest prayer, “*As thou, Father, art in me, and I in thee, that they may be one in us,*” would be answered. It is for that holy purpose that we propose to organize a church, or congregation, in this city, into which all who prefer the simple church of Christ—the unity of God’s people—to denominationalism, may come and find a home; and where the sinner may be cleansed from his sins, without wrestling with human creeds, and the mystifying nomenclature of ecclesiastical classification and divisions.

But some one remarks, “Oh, I know you Christian Church people make a great plea for ‘Christian unity’ as you call it, and you really would like to see the Christian world united, provided all others would come over and join you; but such a plea, with such a provision, is the very essence of selfishness, and selfishness is entirely foreign to the spirit of Christ” Devout, serious-minded people make this charge honestly, and it is a serious accusation. But they make it ignorant of our position, or through misinformation of the position we occupy. But I want to set you right in the premises, that you may reach a right conclusion. I have not consulted the elders and deacons of this new congregation forming here, but I will submit this proposition: that each church in this county, excepting the churches of Christ or Christian Churches, appoint a committee of three

representative members, and that these several representative committees meet, and choose a moderator, and as a committee of the whole on "Christian Unity," bring in a report of agreement on four fundamental points, as follows:

1. As a united body of believers, what name shall we take?
2. As a united body, what shall we teach?
3. As a united body, who shall be eligible to membership, and how?
4. As a united body, how shall we be governed?

And my further proposition is, that, having no voice in the matter, for no "Church of Christ" congregation is to be represented in the committee and you have the whole matter in your own hands, that when your committee has agreed on these four fundamental points, and brought in its report, and that report has been ratified by the churches, we will not ask you to join us, but we will come over and join you; and as to some extent a representative in service at least, I will agree to turn over to you, not only the churches of Christ of this county, but the thousand congregations, more or less, in this State, with all of their ministers, elders, deacons, membership, property and untold millions of wealth. And if I don't perform what I promise, I volunteer to stand before you, stultified. The matter is in your own hands. What an offer! What an opportunity! Will you accept it? God help you.

There is nothing godlike, Christlike, divine, to prevent. The only difficulties are human, and may be overcome. The committees meet, choose a moderator,

organize as a committee of the whole, and begin consideration of the four points of practice submitted to them.

1. *"What name shall we take as a united body?"* A Catholic priest arises and says: "Since the name my church bears is the oldest human name applied to the Lord's people, let us call ourselves 'Catholics.'" An emphatic protest would come from the Lutheran group. No agreement here. "Lutherans?" No Catholic would agree to that. "Episcopalians?" The Presbyterians would dissent emphatically. "Baptists?" The Methodists and Quakers would withdraw. Some one wiser than the rest might suggest, "Since we can not agree on any of our human appellations, why not look into the 'Book'?" Suiting the action to the word, they look, and find, "*And the disciples were called Christians first in Antioch*" (Acts 11: 26), and "*the churches of Christ*" (Rom. 16: 16). They have found the names applied by the Holy Spirit to the members individually, and also as organized bodies, and now the committee is unanimous, and point number one is settled; but it was only settled when they went back to the "Book," which they had left and became separated.

2. *"As a united body, what shall we teach?"* The Calvinists—Presbyterians, Baptists and some of the Congregationalists—would propose that "foreordination and predestination" shall be the fundamentals; but the Arminians—Catholics, Methodists, United Brethren and others—would dissent, and propose instead that we teach "free grace," and that "all can be saved who will trust the Lord." Here again is an

irreconcilable difference, and speculative theology runs at high tide through the discussions, with no result except the widening of the breach, until some wiser member of the committee proposes that they go back to the "Book." They read the Lord's farewell address, "*Go ye therefore and teach all nations, baptizing them into the name*" (Matt. 28:19), and "*Go ye . . . and preach the gospel, and he that believeth and is baptized shall be saved; and he that believeth not shall be damned*" (Mark 16:16). Preach the gospel, and teach everybody, and put the responsibility of believing up to the hearer. Now they are agreed on point number two, but they agreed only when they returned to the ancient "Book," which they had aforesaid deserted.

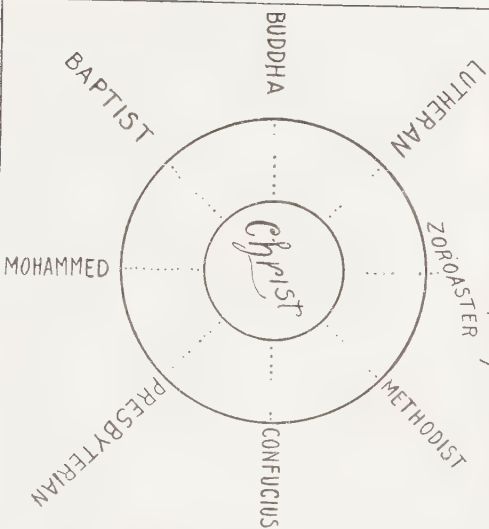
3. "*As a united body, who shall be eligible to membership, and how?*" The pedobaptists would say, "Everybody; and since this proposition includes infants, we are compelled to resort to the expedient of affusion to bring them into the church." But the Baptists and Brethren would withdraw rather than agree to such practices—no infant church membership for them. Again there can be no agreement, until they go back reverently to the "Book." Here they find: "*Then they that gladly received the word were baptized, and there were added unto them . . . about three thousand souls*" (Acts 2:41); "*And when they believed Philip preaching . . . the name of Jesus Christ, they were baptized, both men and women*" (Acts 8:12); "*If thou believest with all thine heart, thou mayest [be baptized]*" (Acts 2:37); "*Buried with him in baptism*" (Rom. 6:4; Col. 2:12). Here

we have the eligibility to membership (faith in Christ—belief) and the law of admission (buried with Christ in baptism) defined, and again we have agreement, but not till we have returned to the “Book” which had been deserted, and point number three is settled.

4. *“As a united body, how shall we be governed?”* The Catholics, Lutherans, Episcopalians, Presbyterians, Baptists, Methodists and others present the excellencies of their several and respective systems of government, but there is no agreement—there can be none—but they all believe in the infallibility of the “Book,” and they go back to the divine law and read, *“All scripture is given by inspiration of God, . . . that the man of God may be perfect, thoroughly furnished unto all good works”* (2 Tim. 3: 16). They read from Romans to Jude, and find that every complication in Christian life, whether individual, congregational, or in the world-wide work of the whole brotherhood in Christ, is met from sixteen to 101 times. They agree upon the divine law for future government, and point number four is settled—all points are settled. They give thanks reverently, and bring in their report, and the report is ratified by the respective churches—and *we* do not move a peg; they have simply come to the position we occupy, and I was perfectly safe in my proposition, for we do not have to join that which is already together with us.

I see present in the tent this morning young people from the college, the high school, the grammar, and even the primary grades. I call your attention to the diagram on the chart.

Christ the center—the common ground. If all will stand with him, and in him, they will all stand together, and the world will be united—the Lords last prayer answered.



ADDING-UNITING -
RELIGIOUS FRACTIONS.
CHRIST the only common
denominator.

$$\frac{20}{Z.O.} + \frac{20}{CONF.} + \frac{20}{BUD.} + \frac{20}{MOH.} + \frac{20}{MOR.} = \frac{100}{?}$$

$$\frac{20}{CHRIS.} + \frac{20}{CHRIS.} + \frac{20}{CHRIS.} + \frac{20}{CHRIS.} = \frac{100}{CHRISTIANS}$$

$$\frac{20}{CATH.} + \frac{20}{LUTH.} + \frac{20}{PRES.} + \frac{20}{BAP.} + \frac{20}{METH.} = \frac{100}{?}$$

$$\frac{20}{CHRIS.} + \frac{20}{CHRIS.} + \frac{20}{CHRIS.} + \frac{20}{CHRIS.} = \frac{100}{CHRISTIANS.}$$

In the first diagram we have two circles—the inner and the outer circle. Let the inner circle represent Christ, the center of all religious truth, and on the periphery of the outer circle we have represented four great so-called religions: Confucianism, Mohammedanism, Buddhism, and the Persian represented by Zoroaster, together with four great Protestant denominations of Christianity. The world ought to be united religiously. Everybody admits that, and every devout heart prays for its consummation. We all want to bring Zoroaster and Mohammed together—unite them religiously. Can we bring Zoroaster around by way of Confucius to Mohammed, or Mohammed around by way of Buddha to Zoroaster? Evidently not. It has already cost too much blood and treasure in the attempts already made, and failed, for the Persian will not accept Mohammed, nor will the Mohammedan accept Zoroaster. But both of them do accept Christ by thousands every year in answer to missionary effort on behalf of Christ, even though that effort presents oft-times only a partial gospel. If we can get Zoroaster to come to Christ without any mental reservation—"with the whole heart"—and stand *with* Christ and *in* Christ, and we can persuade Mohammed to do the same, then it is a geometrical proposition, and axiomatic in its very nature, that Zoroaster and Mohammed stand together—united—for they both stand *in* Christ, and *with* Christ.

All that I have said of Zoroaster and Mohammed, you have no doubt already anticipated, will equally apply to Buddha and Confucius. You can not make one of the other, nor vice versa. It has already cost

humanity too much, and always failed, to try it again. But let each of them come direct to Christ—and they do that by thousands, through the efforts of missionaries, every year—and stand *with* him and *in* him, and they stand together—united—an axiomatic statement which needs no elucidation. And thus the four great heathen civilizations would be united, and the peace of the world would be enhanced in the uplift of Christ and the extension of his kingdom.

But let us get nearer home. On the periphery of that same outer circle you notice the names of four great, splendid denominational churches. I would have placed more had space permitted. We all admit that they ought to be united, that they ought to pool their virtues and stand together. It is too bad that two splendid churches, such as the Methodist Church with its zeal for service, and the Baptist Church with its reverence for the ordinances of God, should be separated. Can we bring the Methodist around by way of the Presbyterian and make a Baptist of him? Or can we bring the Baptist around by way of the Lutheran and convert him to Methodism? Either effort would fail, does fail, and has always failed. But if we can get each of them to leave behind everything that distinguishes him from all others of God's people, and without any mental reservation—"with the whole heart"—come to Christ and stand *with* him, and *in* him, then they stand together—united. It is really an unspeakable misfortune that the reverent, stable, religious Lutheran Church, and that old rock-ribbed Presbyterian Church, with its educated ministry, and its refined and dignified service, should be

separated. What I have said of the good Methodist and Baptist Churches would equally apply to the Lutheran and Presbyterian Churches, and to every other denominational body. If each will throw aside every distinguishing mark, and all that has in it no saving sense or power, and cleave only to Him who saves, and come to Christ, and stand *with* him and *in* him, then the Christian world will stand together—united.

I invite the boys and girls to help me solve the problems on this second diagram. As you see, it is a problem in addition of common fractions. A fraction is a part of anything. It consists of two parts—the numerator and the denominator. The latter denotes the name of the parts considered, and the numerator expresses the number of parts taken. Addition is the synthetic—the building together—process of arithmetic. Mankind is divided into great religious parts, or fractions. Let us add together five great religious fractions of the world. Notice the numerators and the denominators under each. Now let us add: Twenty Zoroasterians plus 20 Confucianists plus 20 Buddhists plus 20 Mohammedans plus 20 Mormons equals 100 what? You can not answer? Certainly not; neither can God nor the angels in heaven. What must be done with common fractions having different denominators, before they can be added? "Reduce them to a common denominator." Yes, that is right. Now let us proceed, and you older fractions with varying denominators listen. Let us take Zoroaster for the common denominator. No, the others will not accept him. Confucius? No, he is objectionable to

all the others. Which one, then? None, for not one of them is satisfactory to any of the others. Who, then, can we have for a common denominator? Christ—"the only name given under heaven and among men whereby we must be saved." Christ, then, is the great Common Denominator, for he is acceptable to all, and our missionaries make disciples—Christians—by the thousands every year from these great heathen religious bodies. Let the numerators stand as before, but let Christ be the Common Denominator, as in the second line of the diagram. Now add: Twenty Christians plus 20 Christians plus 20 Christians plus 20 Christians plus 20 Christians equals 100 what? "Christians." Why, certainly. "And a little child shall lead them." Some of you older people kindly sit up and take notice. Ah! excuse me, I see you *are* doing so. Thanks. All the young people believe, and rightly, that all of God's people ought to be one. Now let us get closer home and add some of the great common fractions of God's people. Let us select as an experiment some of the larger and more influential bodies of the followers of Christ; say, the Catholics, Lutherans, Presbyterians, Baptists and Methodists. Everybody admits and admires the steadfast purpose of these great religious bodies to serve the Lord. They ought to be one people—added—united. Let us add them together. They are common fractions with varying denominators, like those of the heathen religions in the first and second lines of the diagram: Twenty Catholics plus 20 Lutherans plus 20 Presbyterians plus 20 Baptists plus 20 Methodists equals 100 what? Why silent? "Can not tell." Well beloved,

neither can God nor the angels tell. We all want to be one in Christ, but we ourselves have interposed an obstacle which even our good Father in heaven can not overcome in his desire to unite us into one. The carrying denominator is the trouble. Can we select any one of the denominators in the third line of the diagram? No, that would not be acceptable to any of the other four religious fractions. What, then, would be an acceptable common denominator? They all believe in Christ? Why, certainly. They will all accept him. Now leave the numerators the same, and substitute Christ as the great Common Denominator, and add: Twenty Christians plus 20 Christians plus 20 Christians plus 20 Christians plus 20 Christians equals 100 what? "Christians." Why, certainly. And what is true of these five representative religious fractions is just as true of all others who love the Lord. Faith in Jesus Christ, without any mental reservation will solve the problem of Christian unity. Lack of faith in the divinity of Jesus Christ is the basis of all division among his people. The great brotherhood in Christ which I have the honor to represent here to-day has sometimes been mistakenly but honestly accused of having plenty of head religion, but no heart religion. This is a flattering credit to our brains, but a heavy debit against our hearts. But let us see: I would not rob them of any of their heart religion, but I would, if I could, get more healthy action on their brains. They tell us that Jesus Christ was the greatest orator that ever addressed men, but they do not believe that he commanded the necessary vocabulary to name his church; that he was the greatest

philosopher, teacher and normalite that ever resided on this planet, but they do not believe that he knew enough to leave behind the things the church is to teach till he comes again; that he was the greatest organizer the world has ever known, but they do not believe he knew enough to organize his church, nor to name the steps of induction into it; that he was the greatest lawgiver the world has ever known, but they do not believe he was equal to giving the law for the government of his own church till the day of judgment. Therefore finite, not infinite; fallible, not infallible; human, not divine.

As a people we believe with "all the heart"—and without any mental reservation—that Jesus Christ is the Son of God, and whoever believes this believes that Jesus Christ knew enough to name his own church; that he knew, as the great Master of masters, what to instruct his church to teach till he comes; that he knew how to organize his people, and write the law of admission to membership, and that he knew the laws best adapted to their government, spiritual development and power. In short, whoever believes with all the heart, and without mental reservation, that Jesus Christ is the Son of God, believes all the rest—all that is essential to salvation. Brethren, we make no boast of superior brain power, but there will be organized in this tent a church with "heart religion," based on an undivided and unreserved faith in the divinity of Jesus Christ, and striving for the unity of God's people, "in Christ," and for the redemption of sinners through faith in and obedience to Christ. As an ambassador of Christ, I

now!
have the honor to extend to you his invitation to come and confess his holy name; and if you have served in the undenominational body of Christ elsewhere, we bid you line up with this new company of worshipers forming here; and if you have served the Lord to the best of your knowledge and ability, denominationally, and you feel that your better and best service can be rendered here, we bid you come on your faith in Christ, and upon obedience to his commands and ordinances. Our Lord's last, sweetest, holiest prayer, "that they may be one in us," will finally be answered, and divisions will disappear. Will you, by your action this moment, help to answer that prayer? God help you.



GEO. WATSON HENRY, A.M.

GEO. WATSON HEMRY, A.M.

The minister of the First Christian Church, South Bend, Ind., who bears the above name, was born near McComb, Hancock Co., O. His boyhood and early youth were spent on his father's farm and in the district and village schools. His father was a minister of the gospel, having been instrumental in the organization of a number of congregations of the disciples of Christ in that part of Ohio. At the age of seventeen the subject of this sketch obeyed the gospel, being baptized by Evangelist M. L. Blaney, and immediately began preparation for the ministry. He spent three years at Angola, Ind., graduating in the classical course of the Tri-State College in June, 1896, receiving the degree of A.B. For two years he was pastor of the Christian Church of Ashley, Ind., closing his work there in August, 1898. For the three months following he filled the pulpit of Chas. S. Medbury, the Angola pastor, while that brother was acting as chaplain in the Spanish-American War. He then took charge of the First Christian Church at Warsaw, Ind., which pastorate he held until August, 1902. During that period he studied two quarters in the Divinity School of the University of Chicago. After resigning at Warsaw he spent a brief time in Kentucky University, Lexington, Ky., whence he was called to take charge of the West Street Christian Church, Tipton, Ind. During the three years of his work with this church he studied two full years at Butler College, taking both the degree of A.B. and A.M. He secured the subscriptions for the first

twelve thousand dollars for the new church at Tipton, and when he resigned, the plans for the new building were definitely under way. Since August, 1906, Mr. Hemry has been pastor of the First Christian Church at South Bend, Ind. He has developed a thorough and active organization of the forces of the church, has added largely to the numbers of the congregation, and has completed a new church at a cost of nearly fifty thousand dollars. This building is one of the most commodious and attractive buildings among the Christian Churches of Indiana. Mr. Hemry has always been active in the co-operative enterprises of the church, serving frequently as president of the various conventions, both State and district. In his own city he is aggressive in all campaigns for civic righteousness, and participates in all interchurch activities.

SERMON VI.

"WITH ALL HIS HOUSE:" OR, RELIGIOUS
UNITY IN THE HOME.

(Josh. 24:15; Acts 10:2; 16:34; 18:8.)

GEORGE WATSON HEMRY, A.M.

Upon this subject, as upon all life's issues, the Bible has a very plain and positive message. Conditions, met with daily in modern life, declare that the message is needed. No community is an exception. In all centers of life one may say, "As I passed by" I beheld the altars of your homes fallen and the sound of worship displaced by notes of discord. The preacher of Christ's gospel would be traitor to the Master did he fail to earnestly voice this message. If it seems a rebuke for duty neglected, remember that is the rebuke of Christ's own spirit—a rebuke in blessings ended. It is not only a rebuke for unrighted wrongs, it is a vision of a "more excellent way."

I. *How the Bible Exalts the Home.* There is no better basis from which to proceed than the exaltation which the Bible gives to the home. The Bible, in this respect, is unrivaled, yes, even unapproached, in all ancient literature. Even those examples of modern literature which crown the home with a halo of glory, draw from the Bible the measure of their song. In Rebekah and Rachel and Ruth and Hannah

Bible
Author

and, holiest of all, Mary of Nazareth, with Eunice and many New Testament characters, the world still finds the best ideals of womanhood and motherhood. And in such men as Joseph and Moses and Samuel and Daniel and John and Paul is seen that brave and holy manhood, the finished product of the faithful home. The homes over which those queenly women reigned and out from which those uncrowned princes came, though in some cases only nomadic tents, are yet history's first examples of the sacred family circle. At the dawning of the Christian era, the faithful Jewish home was privileged of God to be the training-school of the eloquent harbinger and of the Christ himself, and, touched and transformed by the spirit of that Christ, the Christian home, of whatever nationality, has become the ideal of to-day. In such homes the poet's words are exemplified:

"Home's not merely four square walls,
Though with pictures hung and gilded;
Home is where affection calls,
Filled with charms the heart hath builded.

"Home's not merely roof and room—
Needs it something to endear it;
Home is where the heart can bloom,
Where there's some kind word to cheer it."

Shakespeare makes one of his characters disparage the home as the place "where small experience grows," and as the place where only "homely wit" is developed. But this is rather a reflection of some of the disappointing homes he had known than of real truth.

The Bible everywhere sets the home in the first seat of honor—it is divine in its origin, its character

and its mission. It does not attempt to conceal the fact that humanity, with grievous frequency, fails to honor the divine in the home. It seeks to overcome this, and to give the home its rightful place as the source of the best things in life. The home is *the* social unit—the divinely chosen first school of religion, or patriotism and social culture. Listen to two statements, one from the Old, the other from the New Testament: (1) "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them [for mottoes] upon the door-posts of thine house, and upon thy gates" (Deut. 11: 18-20). (2) "And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6: 4). These two passages, representing the whole scope of Bible teaching, make the home *the* school of spiritual and moral life.

Where the Bible has gone and has been obediently received, it has exalted the home to that high position, and has, of course, as a result, lifted up the people; but where it has not gone or has not been obediently received, the home has descended to a mere lodging, an exponent of the baser elements of human life. Missionaries have ever found in the presence of their own home life among the heathen a force quite as potent as their spoken message. The Christian settlement in the slums has proved to be the very haven

of God. We need to exalt and exemplify, in actual practice, the Bible doctrine of the home. Deed is more potent than creed, and the godly home, where the Sun of righteousness shines not only in, but out, will always be one of God's best allies. We need to make more of the home. Something is needed to make people stay at home more, except from church—on this they need no urging.

II. *The Unity of the Home Religiously.* There is a grave significance in the Bible phrase "all his house." It signifies religious unity in the home. Joshua made declaration that he and "his house" were determined to serve Jehovah. Of Cornelius it is said (Acts 10:2) that he "feared God with all his house." Of the jailer it is written (Acts 16:34) that after his baptism he set food before Paul and Silas, and "rejoiced, believing in God with all his house." Of the gospel's victories in Corinth it is written that "Crispus, the chief ruler of the synagogue, believed on the Lord with all his house" (Acts 18:8). Let us study these references and try to get their facts.

First, it is evident that with these men were converted their servants, their wives and the children who were old enough to receive the gospel. Christianity was not embraced by one out of a family, but by all. These men, in making their religious decisions, did not forget or neglect their households: wife and child and servant must alike be partakers of the great salvation. We can not, by our best imagination, picture the new and happy life in those households, when all hearts were united in the faith that is in Christ, but

it was a new and happy life nevertheless. A notable fact is that in all these cases the men led their families in embracing the Christian faith. It is Cornelius and household, the jailer and his house, Crispus and his house; not Cornelius' wife and children, with the husband and father still remaining in the world, as is so often true nowadays. The apostle, in giving his exhortation for the Christian training of children, writes, "Ye fathers, bring your children up in the nurture and admonition of the Lord." A preacher would have to make a more or less careful selection to say that to-day. Quite often he would have to say, "Ye mothers, bring your children up in the nurture and admonition of the Lord," and your husbands—well, do the best you can with them. But it is not right that this should be so. No husband and father has a right to neglect the Christian culture of his children. The duty of the father is not finished when food and raiment and shelter have been provided. The crying need of the present generation is for the fathers to take their rightful place as Christian exemplars and teachers in the home. They should be priests of their families as well as patriarchs. I am glad that many are no longer content to have the religion of the family all in the wife's name, not content to be brothers-in-law to the church, when they can come into the fullness of their inheritance. These broken families are a sorrow to the great King and a menace to the spiritual well-being of the child-lives they possess. Two types of division exist. The first is where husband or wife is a Christian and the other is of the world. This is a very sad condition, but there is one

relieving feature about it. The way of duty is plain. It is the duty of the Christian portion of the home to win the other part. The task may be arduous and the waiting-time long, but if there be real faithfulness in the Christian member, victory will be certain. Instead, then, of the Christian wife or husband being less faithful because life's companion is of the world, he or she should only be more in earnest, as the Scriptures say, by their "godly walk and conversation to win the unbelieving."

Another type of division is where the members of the home are members of different religious bodies. The various Protestant reformations gave us denominations, with their attendant perplexities. This is often most difficult of adjustment, yet adjusted it ought to be, for divided interests will be certain to mar the religious life of the home. I do not attempt to say what must be done in each case; I only state some things which will be helpful in all instances. First, there should be in every case the utmost respect and consideration for each other's religious views. Let no unkind words or scornful reflections be indulged in. Second, let there be active co-operation in all religious matters where there is agreement. In many cases, if this is done, you will be surprised at the many respects in which you have hearty agreement. Third, let there be candid, honest, kindly conversation and even discussions of religious differences. There is something wrong with somebody's religious condition when differences can not be discussed in a kindly spirit. Fourth, read the Bible together, and follow where it leads. A careful, candid searching of

the Scriptures on disputed questions will usually result in showing so plainly where truth is that the one in error will find it easy to change. Let the search be for truth rather than victory. Seize on the great unsectarian truths of the gospel, and follow them rather than the standard truths of any sect. Magnify agreements and minify differences, yet do not take steps where not led of the truth. What is not of faith is sin; to pretend, by submitting to certain religious customs and practices, that you believe in their Scripturalness when you do not, is hypocritical. Walk according to all the light you have, and then seek for more. I firmly believe that by the above method you will be led into the unity of the faith of the Son of God.

III. *The Benefits of Such Unity.* Usually these religious differences in the home result badly on the lives of the children. I knew of a boy whose mother was a Seventh-day Adventist, and his father was not very religious in any respect; his father made him work on Saturday and his mother made him work on Sunday. The result was that he had no day of rest, and religion came to mean at least very hard work to him. When he grew up he was quite indifferent on religious matters—a natural result of the deplorable circumstances amid which he was reared.

On the other hand, inestimable benefits will accrue to all members of families where religious unity prevails. First, the fellowship in the great visions of faith and the great truths of the Christian life is of vast benefit. Communing together on the great themes of the gospel would be a very strange sort

of enjoyment to some homes, but to those that have had the experience it is an unpurchasable blessing. I can conceive of nothing more appropriate nor more necessary to a home than that parents should be united in the great truths and experiences of the Christian life.

A second blessing will be the molding power of the united religious sentiments on the lives of the young. When they come to know what great truths have made their parents worthy of their love, they will seek by these same truths to become worthy themselves of love and honor from others. It is an unquestioned fact that the great religious heroes of history have drawn the heroic spirit of their lives from homes of faith. Reading the brief sketches of the life-work of Timothy, you wonder whence hath this young man such combination of gentleness and purity and of manly courage. Paul has given two brief statements that tell the story: the faith that was evident in Timothy dwelt first in his grandmother Lois, and his mother Eunice, "and from a child he had known the holy scriptures." Because of this he could be an example among believers and could endure hardness as a good soldier.

The great Livingstone had an inscription placed on the tomb of his parents in which he thanked God for "poor and pious parents." Had he had any other than pious parents, think you the story of Livingstone in Africa would have been as it is? Would he have confronted fierce lions, savage people, dark, impenetrable forests, parched deserts and deathful fevers? When his way seemed blocked by difficulties he would

not have written home, "I am ready to go anywhere, *provided it is forward.*" Nor would he at last have been found in death kneeling in prayer for Africa.

John G. Paton, the hero of the New Hebrides, grew up in a home where the family altar was never suffered to crumble, nor the incense of prayer to be extinguished. His parents were of the most pious type. It was the faith which was a part of his body that enabled him to stand, unflinching, surrounded by hungry cannibals; to brave sickness and danger and death itself that the isles of the sea might know the Lord.

Walter Scott and Alexander Campbell, who belong to our own history, were reared in homes whose very atmosphere was that of worship. As a result they were God's noblemen, full of faith and the Holy Spirit. No fair-minded person can read the biography of either Scott or Campbell and fail to be impressed with their spirituality and to be made to long for their close walk with God.

Take an example from the heroes of our nation—the noble Garfield. No man in all the annals of our country ever was more true to the teachings of Christ, through a long political career, than Garfield. The coming of this great character to the chieftainship of the nation was like the presence of the Lord in a time of trouble, for the Spirit of God was with him at every step and lent him his greatness. Taking a sunset walk with a friend, along the Potomac, he declared that the instruction received from his mother and the prayers she taught him as a child were his chief source of strength in the trials of his great

office. Many other examples of like kind could be cited from the great realms of philanthropy, literature and the industries, but those given must suffice.

3 We are told that the best violins come from a certain town in Italy situated near the seashore. Their excellence is due not alone to the skillful workmanship lavished upon them, nor yet to the select material of which they are made—these are elements, but do not tell the whole story. After being completed, it is said, these violins are kept for years where they listen constantly to the voice of the sea—its mighty roar, its laughter, its mournful sobs; so when these violins are played they tell what they have heard—the roar and sob of the sea that crept into their very fiber. So it is with grand characters that have blessed the world; they move it with power or they soothe it with gentle voice, because they have drawn from the vast deep of God's thought and love.

— The men of the world knew that Peter and John and their associate disciples had been with Jesus; and as truly does the world know to-day those who dwell in the secret place of the Most High. India, China, Africa, Japan and the isles of the sea knew that Carey and Judson, Moffat and Livingstone, Morrison and Garst, Paton and Hunt were from the presence-place of Jehovah. And the world will never cease to have such heroic lives unless it be robbed of its homes where there is unity in the great fundamentals of Christian faith. I hope I shall be understood to speak in all seriousness when I say that young people about to establish homes should give this their most careful consideration. It is not enough that you be congenial

in things merely worldly; you ought to be united in religious faith.

I remember a very intelligent, earnest young man, who wedded a lovely bride. The first evening in their new home he said, "Well, we must begin right," and so opened the old Book, read a lesson, and together they knelt in prayer—a living picture of the "beauty of holiness." He soon became a faithful officer in the church and an honored man in his community, and had a modest home, unsurpassed for home-felt joys. That man who was so close to the heart of the common people, the poet Burns, in "The Cotter's Saturday Night," has given us a glimpse into an humble home that was filled with the holy warmth of God's presence:

"The priest-like father reads the sacred page—
How Abram was the friend of God on high;
Or Moses bade eternal warfare wage
With Amalek's ungracious progeny;
Or how the royal bard did groaning lie
Beneath the stroke of Heaven's avenging ire;
Or Job's pathetic plaint, and wailing cry;
Or rapt Isaiah's wild seraphic fire;
Or other holy seers that tune the sacred lyre.

"Perhaps the Christian volume is the theme—
How guiltless blood for guilty man was shed;
How He who bore in heaven the second name,
Had not on earth whereon to lay his head;
How his first followers and servants sped;
The precepts sage they wrote to many a land;
How he, who lone in Patmos banished,
Saw in the sun a mighty angel stand,
And heard great Babylon's doom pronounced by Heaven's
command.

"Then, kneeling down, to heaven's eternal King,

The saint, the father, and the husband prays:

Hope 'springs exultant on triumphant wing,'

That thus they all shall meet in future days;

There ever bask in uncreated rays,

No more to sigh, or shed the bitter tear,

Together hymning their Creator's praise,

In such society, yet still more dear;

While circling Time moves round in an eternal sphere."

This brief chronicle, from the "short and simple annals of the poor," gives us a vision of a life the mightiest of earth's great ones well might envy.

Of like kind is the home life portrayed in the two exquisite little stanzas called "Grace Before Dinner."

"O Thou who kindly dost provide

For every creature's want,

We thank thee, God of nature wide,

For all thy goodness lent.

"And if it please the heavenly Guide,

May never worse be sent;

But, whether granted or denied,

Lord bless us with content."

To those who have known such home life this word comes across the years like "the touch of a vanished hand and the sound of a voice that is still."

Brethren, friends, Christians, build again the altars of God that are fallen down; kindle again the incense fire of prayer; tune the sacred lyre of morning and evening praise; blow the dust from your Bibles, and let the sacred page be read; arouse yourselves from languor and torpor, and let the Lord's Day be transformed from a day of lazy lounging to a day of real rest in activity for the Lord.

ROBERT N. SIMPSON.

Born in Bourbon County, Ky., Jan. 10, 1875. His parents were John and Anna Hall Simpson. His father was born in Prince Edward Island, and was a preacher of the church of Christ. At the age of fourteen Robert entered Kentucky University, and there pursued his studies until 1896. For six years he worked at a bill-clerk desk in Lexington. Aug. 19, 1899, he was married to Elizabeth Stevens, of Lexington. In 1902 he matriculated in the College of the Bible to prepare for the ministry, and graduated in 1905. That year he became the minister of his home church, the Chestnut Street Church, of which Brothers McGarvey and Grubbs were members. He spent four years with this splendid church and did a great work. In 1909 he accepted the work of the First Church at New Albany, Ind. He is having a prosperous work with this church.

SERMON VII.

MY MASTER'S CROSS AND MINE.

ROBERT N. SIMPSON.

Among the many ancient traditions of the cross there is an old legend that in an early century some workmen, under the direction of the empress Helena, unearthed the three crosses upon which the Saviour and the two robbers were crucified. There was no faded, yellowed, age-stained inscription in Latin and Greek and Hebrew nailed above the cross-beam to indicate which was the cross of the Redeemer, but each was alike worm-eaten and encrusted with earth. So they were borne upon the shoulders of the workmen to the home of an invalid woman whose character was noted for its saintliness. When the first cross was brought before her, she became violently insane; when the second was shown to her, she was thrown into convulsions and the strength of six men required to control her; but the third cross healed her of the infirmities of many years, and the verdict of the empress was, "This is the cross of my Lord."

What a meaningless tradition it is. Who knows what became of those three crosses after they had served the will of the rabble and the Roman Government? They might have been used to replenish the camp-fires of robbers or repair the wall of a sheep-fold. Jesus Christ never cared what became of the

cross upon which he died, but what should become of the world for which he died.

In the quest of a cross of salvation three spurious crosses have been foisted upon the world.

There is the cross that art has created. The blood-stains upon it have been painted into crimson flowers twined about a cruciform trellis, the rough splinters have been planed down, and it has been veneered with gold. I would not see lessened those beautiful crosses of rubies and diamonds and old gold pendent from jeweled necklaces upon the breasts of women; I would rather see multiplied than decreased those cruciform marbles at the graves of our dead; I would rather crosses were added to our church spires than taken from them; I am grateful with my fellows for those sublime canvases and splendid oratorios that have led us back to Calvary. But the cross of my salvation is not a beautiful thing that art has made to be covered with idolatrous kisses. Part of the world is content to bow at such a cross. There are men whose knees are calloused from their daily worship of mammon who are content to bow before a gilded cross at the summit of altar-stairs, and think that they are Christian men because a gilded cross awakens agreeable emotions within their breasts. There are women who have never known a twinge of self-denial who are content to caress a golden cross at the end of a rosary and kiss its imprint upon the costly cover of a prayer-book, and think they are Christian women because a jeweled or a pictured cross evokes their tears. There are Protestants who break the loaf of holy communion with hands kept stained by greed

and lust, and lift the cup of the sacred feast to lips kept seared by bitter and blasphemous and unclean speech, and think they are Christian because they are aroused to a half-hour's serious meditation by the symbols of the death of Jesus. But the cross of a man's salvation is not a cross that merely moves him to tears or a half-hour's serious reflection—a cross smoothed down, glossed over, washed of blood-stains, made of marble or jewels or gold to be idolatrously kissed and caressed.

There is the cross hewn out by human sorrow and disappointment where human hopes are crucified. There is the "Via Dolorosa" where every day many pure-hearted men and women are pursued by the rabble of gossips bent on crucifixion. There is the hill called Calvary, built up of gravestones and broken altar-vows and the thoughtlessness of prodigal sons and daughters. Part of the world thinks this is the cross of redemption, and that they who suffer such things shall be spared the suffering foretold for another world. There is the cross of distrust laid unjustly upon the shoulders of many men and women in public and private life, but that cross can not save a man or woman martyred upon it. It is not bending over the wash-tub and the hot stove that makes many a wife bent and aged before her time; but it is the cross she bears in her hunger for something more than food and shelter and raiment, in her longing for a husband's caresses, or in her heartache over a husband's unfaithfulness. But no such cross can save a woman's soul. It is not the hardship of household duties that makes many a mother prematurely gray

and stooped. The body springs back erect when the heart is light. It is the crown of thorns pressed down by the thoughtlessness of wayward children; but such a cross can not save a mother's soul. Jesus suffered a thousand deaths upon the cross of disappointment before he ever went to Calvary. He was disappointed in the nine lepers who walked away with healed bodies and never once turned back to thank him for making their rotted flesh clean. "Were there not ten cleansed? where are the nine? were there none found that turned to give glory to God save this stranger?" How his heart ached over Jerusalem that he loved even with the blood-stains of the prophets upon her skirts. "Jerusalem, Jerusalem, how often would I have gathered thy children together even as a hen gathereth her brood under her wings, and ye would not! Behold, your house is left unto you desolate."

No one can ever know the suffering of Jesus when, on the night in the upper room, he looked into the faces of those disciples whom he had chosen out of the city's multitudes, and said, "One of *you* shall betray me." But Jesus never pointed to that cross of suffering as the cross that would lift him up, and it is not the cross that will lift you up. Many worship at its base and live in its shadow, and talk more about their cross of disappointment and trial than they talk about Christ's cross. Many give their cross of human anguish the pre-eminence. It is not the cross of redemption. Strap it to your shoulders, and it will weight you to the earth; it will crush out sympathy and tenderness and noble impulse; it will make you hardened and bitter and rebellious.

Some think that the cross of martyrdom is a cross of redemption for the soul. Jim Bludso, a river pilot, burned to death at his wheel while he tried to save the lives of those entrusted to him by piloting the boat to a place of safety. A prominent statesman became his eulogist, and said that "God would not be too hard on a man who died for men." Charlotte Corday plunged her sheath-knife into the breast of the tyrant Marat, and Carlyle became her eulogist. But could Hay build a cross of salvation for Jim Bludso out of the charred timbers of a pilot-house? Could Carlyle build a cross of salvation for Charlotte Corday out of the bars of her prison-cell and the blood-stained timbers of the guillotine?

I. *There are two crosses in my salvation—my Master's cross and mine.* "Far be it from me to glory save in the cross of our Lord Jesus Christ, through whom the world has been crucified unto me and I unto the world" (Gal. 6:14). "Now in Christ Jesus ye that once were far off are made nigh through the blood of Christ" (Eph. 2:13). "In whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace" (Eph. 1:7).

Why should any man listen for a strange sound to add to the mystery of conversion? Why look for any strange vision to add to its wonders? Pentecost had its strange sights and sounds, but that was not the greatest mystery of Pentecost. I might visit a paper-mill and hear there a strange sound in the peculiar stroke of an engine; I might see strange sights in a unique mechanism, a wonderful invention, ma-



chinery I have never seen before. But the strange sound I hear, the new machinery I see, are not the mysteries that claim my attention. The mystery is that a pile of rags picked up from amid the refuse of a city's dump can be made into clean, white paper to record the sayings of men. The mystery is that the outcast thing can become the useful, welcome, indispensable thing. And the real mystery of Pentecost was not the sound of a storm, yet no storm; not the vision of tongues as of fire; but the mystery of Pentecost was that men who had crucified Jesus could be redeemed; men who had gotten as far from God as men could get in slaying his Son could be brought nigh through the blood of him they had slain.

Is it any wonder that Paul speaks of "the *mystery* of his will" and the "*mystery* of godliness"? The doctrine of the atonement has been to the front in the discussions of theologians. Theory after theory has been woven and spread before the church like so many rival fabrics exhibited at a county fair. There was the redemptive theory that in the cross of Jesus God paid to him who held us in bondage a price sufficient to satisfy his fiendish soul and make him set us free. There was the theory that the cross of Jesus was a payment to satisfy a debt that the world owed to God. There was the governmental theory, that the cross of Jesus enabled God to be just while extending mercy to the sinful. There was the theory that the cross was erected to show to men the exceeding sinfulness of sin and the wonderful love of God, and set right a world that had gotten a false conception of sin and a false conception of God. You may not think

the cross of your Lord as a medium of exchange by which Satan got blood enough and of the kind to satisfy his hellish hunger, and God received souls enough to satisfy his divine longing. You may have some entirely different theory from the ones enumerated. It will always be a mooted question, "while we see as in a glass darkly." We may wonder and theorize about our Master's cross, but we do not have to theorize about our cross. It has to be set up and the flesh crucified with the passions and lusts thereof.

"And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof" (Gal. 5: 24). "For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is justified from sin" (Rom. 6: 5-7).

There could not be a risen Christ before Jesus died, nor can there be a risen life for you and me before a self is slain; and so before Pilate ordered a cross to be made for Jesus to die upon, Jesus ordered a cross for his followers. "If any man would come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16: 24). "And he that taketh not his cross and followeth after me, is not worthy of me" (Matt. 10: 38).

The Lord's table every Lord's Day challenges us to this self-crucifixion. The grain made into the loaf of the sacred feast might have grown and ripened and fallen ungarnered in the field; it might have been

spared from the millstones; it might have escaped the bird's quest for food or the dark prison-house of the furrow. But through its crucifixion on the millstones, its self-humiliation, the destruction of its individuality, it has come into the highest place of honor that grain can reach in representing the very body of the Redeemer and touched by the lips of a Saviour's worshippers. The grapes made into the wine of holy communion might have ripened on the vines ungarnered and been spared from the wine-press. They might have hidden behind the bars of the trellis and escaped the sharp eyes of the birds and the quest of men; but they would have become dried, shriveled, tasteless things, and been revealed in all their withered ugliness when the leaves of the vine had fallen. But, crushed, crucified as it were, in the wine-press, they reach the highest place of honor that fruit can occupy in representing the very blood of a Redeemer. The metal plates and trays and fragile glasses or silver goblets used in the sacred feast came by way of the fire; the communion table came by way of the saw and plane and woodcarver's chisel; the cloth that covers it all came by way of the loom that presses and twists and crushes threads into fabrics. And from these simple things we can get the lesson emphasized that is taught in every book of the New Testament. We must crucify self; we must let the splintered cross be set up in the midst of our daily life, and crucify the flesh with the passions and lusts thereof.

II. *My Master's cross was the painful process by which he entered into a higher life, and that is what my cross is for me.*

Before the cross he was Jesus of Nazareth; after the cross he was the Man of the ages. Before the cross he was Teacher, Rabbi, Master; after the cross he was Saviour, Redeemer, Lord. That marvelous day on the way to Emmaus Jesus said to Cleopas and his companion, "Behooved it not the Christ to suffer these things, and to enter into his *glory*?" The unknown writer of the wonderful Epistle to the Hebrews said, "For it became him for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation *perfect* through *sufferings*." Peter, who saw the bloodstains of his Master's cross, who stood struck with wonderment inside the sepulchre, and saw the folded napkin that had bound his Saviour's brow, who was in the company on Olivet when his Lord ascended, said that the Spirit of Christ through the prophets testified beforehand the *sufferings* of Christ, and the *glories* that should follow them" (Luke 24:26; Heb. 2:10; 1 Pet. 1:11).

Do I want my life to be big and broad and happy? It is by way of the cross. When Paul crucified self, Christ became the tenant of his soul. "It is not I that live, but Christ that liveth in me." Day is ending in a town by the sea, and a hundred men turn their faces homeward. Some of them are pilots and fishermen and shipbuilders; others work in the mills and offices and stores. Those hundred men are Catholics and Protestants and men without faith. Those hundred men are partisan Democrats and Republicans and Socialists. A few of them are captains of industry, and some of them are unstable, half-hearted workmen.

cursed by indecision and enslaved by poverty. Some of them are men of princely birth and a few are of doubtful parentage. Stand those hundred men in line, and you would note at once the marked difference in apparel and attitude, and you would say, "Were ever a hundred men so different?" Morning dawns on a battlefield two years later. The hundred men of the seaport town have heard the call of their home land for volunteers, and have answered that call. Look at them now. These men who once dressed to suit their individual tastes are wearing the uniform with the same cross-arms and company letter on cap and collar. These men who once walked as each pleased keep step in their onward march. These men who once sought their own pleasure and followed the bent of their own wills seek to do the will of their country. It is not James Jones that lives in that soldier, but the spirit of Patriotism that lives in him, and his life will always be bigger for that self-surrender. If he goes back to the home town by the sea, when the battle-clouds have lifted and war is over, he will be more than James Jones the shipbuilder; he will be James Jones the patriot. If he gives to his country a man's best gift of his heart's blood, his gravestone will herald the wider fame of the man who crucifies self for his fatherland.

If in the army of the fatherland it is so essential that the spirit of patriotism tenant each heart, how essential that in the army of the Lord the Spirit of Christ live in each breast. When we can say with Paul, "It is not I that liveth, but Christ that liveth in me," then we will be possessed with the spirit of

servantship and confident hope; we will give ourselves to prayer and self-denial for the kingdom's increase; we will fulfill our ministry.

Paths that ran side by side in boyhood diverge and cross again after many years, and at the crossing we stand face to face with a companion of childhood. But the face is bloated and veined and purpled by dissipation, and we say that it is not the man we once knew. It is not. The self we knew has been slain, and it is not that man that lives, but the spirit of Lust that liveth in him. Many a boy goes back home from a university where he hears very little about God, the same youth in color of hair and eyes, the same young fellow in avoirdupois; but the boy his mother knew with his love of right and his faith in God has been slain in his Freshman year, and the mother cries out from the shadows of her Gethsemane, "It is not my boy." A man cast from the pedestal of political preferment because of his dishonesty walks the floor of his office in distress and cries out in his humiliation, "It was not I, but the spirit of Greed, that possessed me." A man imprisoned for the murder of his child walks the floor of his cell, treading the wine-press of sorrow, and cries out, "It was not I, but the demon of Drink, that possessed me." A man who has pillaged the life of a young woman, and left it in ruin, cries out in his remorse, "It was not I, but the devil of Lust, that possessed me." That has been the outcry of many a soul trying to answer the indictment at the bar of moral judgment. It was the probable lamentation of Saul when his sins passed before him in spectral review that night of his return from the

witch of Endor's hovel. Perhaps it was the cry of David when Nathan's words burned their way into his soul.

Save, save the better self. Do not let it be crucified. Let no crowd of tempters bent on its crucifixion, neither hell's high priests nor its commonest rabble, fasten the cross upon your higher self. But let the lower self be crucified, let the flesh be slain with the affections and lusts, and the spirit of Christ become the indweller of your soul.

Don't you love the story of that heroic soldier that is written in the war chronicles of some nation?—the story of a man severely wounded on the battlefield who was carried to the hospital tent, and when the surgeon began to probe into his breast for the hidden bullet, the brave fellow said, "Probe deeper, and you will find the emperor." Can we so slay self and be indwelt by the Spirit of our King that when men pierce us with the probe of criticism or slander we can say with tempers controlled, "Probe deeper, and you will find the Christ"? When temptation probes with its most sharpened weapon, when Sorrow pierces through, can we say, "Probe deeper, and you will find my King"?



EDWARD RICHARD EDWARDS.

EDWARD RICHARD EDWARDS.

Was born in New York City on March 17, 1866. His parents came to America from Wales. The religious zeal and fervor of the Welsh people is perhaps in some measure accountable for the evangelistic passion and love of preaching in the subject of this sketch.

Mr. Edwards was educated in the public schools of New York, and, after completing his course in them, took up the pursuit of mechanics, and while thus engaged matriculated at the night school in Cooper Institute, and completed the course in that institution. The next occupation was as manager of a large hardware and house-furnishing business. In spite of the large returns of this latter business, the young man still felt the call of God to enter the ministry, and only waited the favorable opportunity to take up the studies necessary to the vocation. At this time the beloved B. B. Tyler was minister of the church where the Edwards family held their membership and where our subject sat under his ministry. This man of God appreciated the longing of the young man for the preaching of the gospel, and arranged for him to enter Kentucky (now Transylvania) University in Lexington, Ky. Completing a four years' course at this institution and graduating with the class of 1890, our subject accepted a call to Brooklyn, N. Y. He had been preaching for the church at Dover, Mason County, and Mt. Carmel, Fleming Co., Ky., and these charges reluctantly surrendered the young man to enter a greater field. While in charge in Brooklyn,

advantage was taken of the lectures at Union Seminary. During a ministry of eight years in Syracuse, N. Y., a course of sociology was pursued under the instruction of Prof. John R. Commons, and continued for two years. Coming to Indiana in 1902, in response to the call at Bedford, Mr. Edwards held that charge for five years. Under a protest from the congregation there, a call was accepted to the church at Kokomo in 1907, and that pastorate still continues. In addition to the steady, persistent educational work with his present congregation, this preacher makes a practice of holding a series of evangelistic meetings for some church once a year, and explains that this is necessary because of the Welsh strain in his blood that calls for such effort.

Joseph Bradford Cleaver was the minister of the church in New York when our brother, then a lad thirteen years of age, made the good confession and was baptized into Christ.

In 1891 Mr. Edwards was united to Miss Lena W. Lillard, of Lexington, Ky. Of this union two sons were born—Tyler Campbell and Edward—and who are now nineteen and seventeen years of age. There is no preacher in the Christian Church who more deeply loves the position of our brotherhood and who urges the plea with a greater love and loyalty. The application of the gospel to the social problems of our day is ever a favorite theme with this preacher, and some of his convictions in that respect will be seen from the sermon he has given for publication in this volume.

SERMON VIII.

THE DEMOCRACY OF CHRISTIAN FAITH.

E. RICHARD EDWARDS.

TEXT.—Matt. 23:8-10: "But be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, *even* he who is in heaven. Neither be ye called masters: for one is your master, *even* the Christ."

By the term "democracy" in this discourse we are not to have in mind political program or a system of economics. The word stands for a spirit. In the text there is to be found a fine interpretation of this spirit. Brotherhood is a fundamental idea in true democracy. This ideal has been developed by the Son of God in a manner that satisfies beyond all other teachers. The theme should possess a profound interest for the man or woman who would rightly understand the progress of our race, and discover the well-worn pathway over which humanity has plodded most patiently and won the victories that are worth while. Trace the cause of social and political revolutions, and you find it has always been the spirit of democracy moving on the hearts of the people and giving them a passion for justice, liberty and fair-dealing. The dominant note of our day, the characteristic tendency, is toward democracy. This popular impulse the world over is based on a broadening of men's sympathy; the instinct of the common people; a break with the traditions and

conventions that violate a true love of liberty and subordinate man to institutions; and last, but not least, the decay of bossism, whether in a political machine or an ecclesiastical hierarchy. Absolutism as a system of administration in church or state has heard its death-knell. The cry that "special privileges" are an injustice is heard in no uncertain tone by both king and priest. There is a democracy of government, of society, of religion. All these interests are being affected. Changes are advancing so rapidly that we have difficulty in keeping abreast of them. The rising tide of democracy is visibly and clearly affecting our nation in all her complex social activities and ideals. Let us briefly touch upon some illustrations outside the spiritual sphere, that later we may see more clearly the application of the spirit of democracy to Christian faith. The very best evidence of the growth of the spirit of democracy in the political sphere offers proof, first of all, in the rise of the independent citizen and the large place he is occupying in legislative affairs, and he has become a real menace to the political boss and has been throwing political shibboleths into the junk-heap. He laughs at the appeal to a partisan prejudice, and the label of the man who wants office must state his character rather than his party. Independent citizenship now holds the balance of power and must be reckoned with seriously. Thinking men laugh to scorn the tactics of the old *regime*, the demagogue, the stand-patter, and vote on principle in preference to party. This is only an indication of that deeper stream of protest in the form of democracy that will cleanse and reform politics and give back to

the people the power and rights that belong to them. This means that the people must rule, not a self-appointed set of masters. We are selecting leaders, not bosses, and the person elected is regarded as a servant of the people, not a dictator.

In educational circles the same spirit of democracy is leavening our methods. The people wanted to know why our system should be administered for the favor of those who will have the advantage of a collegiate course, as against instruction that will fit the many for the humbler pursuits. The answer is found in the introduction of manual training and domestic science and commercial courses. Thus, public education is broadening its scope, and widening in its application, and considering the many, not the few. All classes and all stations must be considered.

The industrial realm affords still another evidence of the resistless growth of the spirit of democracy. Trusts and combines are being called to the bar of justice, and interrogated. The giant industries have discovered that they can no longer assume an independent attitude and defy public sentiment and the spirit of fair dealing. There will be a radical change, and Government regulation is the coming order, and that is democracy.

Somebody is now ready to inquire why all these references to that which seems to have forgotten the real theme of this discourse. What has been said is simply to prepare us to recognize our old friend democracy in religious progress and change. It would be surpassing strange to find the spirit to which we have referred affecting all issues and all human ac-

tivities, and passing by the most vital and fundamental issue of all, man's spiritual interests.

If you search deeply enough, you will find that the changing order to which we have referred is really the leaven of sound religious convictions whose inspiration is in the life and teaching of the one who spoke the words of the text. Absolutism, politically, socially and industrially, is taking its place with the ghosts and phantoms of the past, and so greatly has it affected religious life, that, in religious affairs, it is struggling for existence. With those who have been controlled by a religious hierarchy the question is, How can I reconcile loyalty to the church as the final authority, with the democratic spirit? The Protestant churches are the children of the democratic movement in some measure. The reformers were the insurgents of their day in religion. In fact, the things we have that are really worth while are the result of insurgency in whatever realm it has chosen to work or in the reform it has sought to accomplish. In the Roman or Anglican Church the spirit of modernism is causing much concern, and it will not down. In a recent volume entitled "The Spirit of Democracy," Lyman Abbott says: "The question whether God's inspiring and counseling presence is universal and brings with it a gift of eternal life which is as free to all as the air we breathe and the sunshine which vitalizes and empowers us, or whether eternal life, bestowed by an absentee God, is piped and conduited through an appointed hierarchy, from whom alone the laity can receive it." That touches the very heart of the question.

A few years since Henry Watterson was crying, "Back to the Constitution," and that is exactly the need for a large part of the religious world to-day in relation to God's world. To that religious body known in current literature as "Disciples of Christ" or "Christian Church," this agitation is no new thing. In examining the history of this religious reformation, begun a little over a century ago, the two names, Alexander and Thomas Campbell, stand prominently as leaders. In the light of modern progress it would not be amiss to class them as real insurgents. If they were living to-day, these men would find a tremendous tide of democracy ready to carry their plea to the height of popularity. Ignoring the authority vested in religious councils or ecclesiastical assemblies; repudiating special privileges as the prerogative of the so-called clergy; inspired to a close study of the apostolic church—they seemed to be preparing the way for the restoration of the people's rights. It was the spirit of the Boston tea party in Colonial times, and the plea was the same; *i. e.*, "Taxation without representation is tyranny." It was a protest against special privilege in sacerdotal orders or church authority, and a passionate, self-sacrificing labor to restore the democratic conditions that existed in the early church. It was a masterly stroke and a godly audacity that insisted on taking up Christian faith and practice where the early church had left off, and restore the authority to the people. Combinations in restraint of religious freedom are as unjust and culpable as in other affairs. Monopoly of religion was infinitely worse than some of the monopolies with us at present. Absolutism

was assailed and challenged. It was the same spirit that has made uneasy in these days the head that wears a crown. Why, even China is awakening and has established a republic. Mexico is now in the throes of a revolution, and we have felt a deep sympathy for the insurrectos. The tide of democracy, with resistless power, is touching and cleansing every coast. It will, it must, it is, affecting religion and giving back to the people their rights before God.

One of the first things to be discovered in an attempt to restore the democracy of apostolic faith was that the church created her ministry as she had need; the ecclesiastics did not create the church. The people ruled. Since that time it has been the avowed policy of presumptuous religious leaders on their own initiative or through church councils to dictate legislation for the people, and to insist that their formularies must be accepted for admission to the kingdom. The reason for this interference with the individual conscience in spiritual affairs was the claim that the action and control of sacerdotal orders would preserve the unity of the church. The fact is nothing has been more conducive to the destruction of that unity. Opinions and deductions were substituted for the plainly revealed conditions of salvation in the Scriptures, and the result among believers was confusion worse confounded. We honor and claim all honest and effective religious reformers as common property. We hail them as the courageous insurgents of their day and age. Their monumental achievements in answering the spirit of a true democracy will abide as a rich heritage. From the age in which they flourished

to the present, hierarchial orders, with their unwarranted claims and spectacular adornments, are finding it difficult to maintain their assumptions and rule. Believers are more and more coming to stand "in the liberty wherewith Christ has made them free." God intended that all should have free access to his grace and none should possess special privileges in the realm of Christian faith. The brotherhood and equality of all believers before God was and is the glory of our faith and the satisfying answer to the passion for the same principle in affairs outside of religion. No more popular, Scriptural and effective position could be taken by any religious body, and no message would so greatly hearten the people and win them to the support of Christian faith, as to insist that the very struggles we are witnessing the world over are the attempt to establish the Christian principle of brotherhood in social relationships. If the claim is here made that Christian faith is imbued with the spirit of democracy, several things will need to be established for supporting the claim. The first argument advanced would be that, if we are to have the faith necessary for our salvation, it must be universally accessible. We must have a right in common to the sources of belief, and the way of approach must be open to all without distinction of position or delegated powers or permission from so-called guardians of the faith. No special privileges nor private roads to the favor of God or the salvation he so freely offers through Christ Jesus our Lord. The hierarchy of religious faith is the reason and conscience of the individual. The source of faith is in the word of God, and the response

to its teaching and the obedience to its commands is the corroboration that must come from the soul of the inquirer, and thus provide "the witness of the Spirit with our spirit that we are children of God." God has spoken plainly and clearly to man. He would have all men saved, and has not indicated that any man or set of men outside the apostles have a special right to translate his message into human creeds or confessions of faith. That position appeals to every person who has been conscious of the movement toward democracy, and is the only position consistent with the liberty that has ever more been the passion of the race. Christ is the object of faith. His character and position and teachings are revealed in the word of God. That Word furnishes the testimony upon which rests our faith. This being true, all must have a right to the testimony. We are to justify our faith and practice by what the Lord has spoken. This revelation is free to all. There can be no monopoly by self-constituted human authority. "Whosoever will, let him come and take of the water of life freely." That is the broadest possible invitation, and binds all to the one source of Christian faith and practice and on the same terms. If that is not democracy of faith, we have blundered in understanding the term.

The democracy of Christian faith will be realized only as we have the highest possible standard or ideal for our worship and work. A constitution for the government of God's people must anticipate every human need and offer a platform not subject to change. It must be perfect and permanent, univer-

sally applicable and including all classes and conditions. This at once demands that such charter of Christian privilege and practice be divine. No human wisdom and power could devise such an instrument, and it is a source of congratulation that the infinite love and wisdom of God has supplied it. The New Testament is the constitution of the church. It has anticipated every demand that may arise in man's spiritual interest. Though the social order changes and demands readjustments of social relationships, the divine constitution of the church needs no revision. So far from having outgrown the gospel, as is claimed by some, it is to be doubted whether we have seriously tried it in an attempt to solve the problem of brotherhood and democracy. If there is any doubt concerning the sufficiency of the New Testament to answer the questions that are causing a social unrest, that doubt will disappear when that teaching is applied to the situation. The history of the apostolic church clearly reveals the wonderful efficiency of the gospel to unite men in a bond of brotherhood no difference of class or race or station could affect. Right at the beginning of the Christian commonwealth the leader of the apostles must be reminded that he should not call that which God had cleansed common or unclean. This was necessary because Peter would have excluded the Gentiles as objects of salvation. To further illustrate the spirit of democracy in Christian faith, let us recall the incident immediately after the stoning of Stephen. We read in Acts 8: 1: "And at that time there was a great persecution against the church which was at Jerusa-

lem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles." Could there be a clearer indication of the intention of the Lord to establish the rights of all believers, and a stronger denial of special privileges, than to thus hold the apostles in the city while "they that were scattered abroad went everywhere preaching the word"?

When Paul, the great apostle to the Gentiles, was converted, let us not forget that he was baptized by a humble believer who had not received "holy orders," and who would to-day be regarded as not qualified to perform that office because he had failed to receive his commission from some church dignitary. The further query arises as to whether Paul himself would now be esteemed an authorized preacher, and be accorded a place among some of the autocratic clergy of the present. This point is here made, not for the purpose of assailing the practice of others, but to emphasize the broad and catholic and democratic spirit of the early disciples. The introduction of a priestly aristocracy and their assumption of special privileges is responsible for the lost unity of the church, and has called that which God has cleansed common and unclean. When we study the question of sacerdotal exclusiveness we must certainly be wondering what will become of it all when we stand face to face with Him who said, "One is your master, even Christ, and all ye are brethren." To-day, as never before, the people are demanding that the men elected to political office shall be exactly what they were elected to be, the representatives and servants of the people. It shall

be so in the church. He is greatest who is servant of all, and he who poses as authority clothed with special privilege, or takes to himself autocratic airs, shall be least in the household of God. What a revolution in church life there would be if only we would manifest the disposition to insist on the equality of all believers before God. The sovereignty of Jesus and the supremacy of his word are the two pillars that must support the superstructure of Christianity.

To be right here is to be right everywhere. We have the United States of America. We must have the united churches of Jesus Christ. This latter is being discussed as never before, and many are longing for the Son of God to rise from his knees and see the answer of his prayer as we let the broad, beautiful spirit of democracy unite us in Christ and send us into the world as brothers, not as competitors.

The one test, the one grip, the one password, must suffice for all. That test is, "What think ye of Christ?" The grip is the bond of sympathy and brotherly kindness. The password is "Service."

In many quarters there are claims being made that the church is losing her hold upon the people, or it is declared that religious work is growing increasingly difficult. There may be some truth in these conclusions. If the statements are true, and signs seem to indicate there is some truth in the claim, then there is imperative need that we use the utmost diligence in promoting the co-operative efforts of the churches and meet the enemy with an unbroken and undivided front.

We can not hope for response from the people to

our efforts as long as we persist in classifying the workers in a way to establish an aristocracy of position. If Jesus were to visit America and repeat the work he did in preaching and teaching, I am sure that he would be saying "the republic of God," or "the democracy of God," instead of "the kingdom of God." The latter term was the one the people in the days of Christ best understood, for it was under the monarchical form of government they lived.

A million aliens a year are landing on our shores. They are vastly different from the colonial settlers, both in culture and position. A million of the modern immigrants could not found such a nation as this. They are poor, cringing, illiterate, half-terrified souls whose experience has been that of slaves, and who have lived under a despotism of church and state. Cowed and embittered by being deprived of a fair opportunity to live like human beings, they are little prepared to adjust themselves to our standard of liberty. Our hearts go out in sympathy to them, and we think in the words of Him who with infinite tenderness called attention to the multitudes "who were as sheep having no shepherd." To approach these aliens with anything that savors of absolutism and aristocracy in an appeal for God, is to forfeit all chance for a hearing of the message. They are cursed with a timidity that was theirs through their exploiting by political and religious forces of the Old World. As they sense the atmosphere of liberty—America—they become drunken with a new feeling of freedom, and straightway curse both king and priest. What virgin soil for Home Missions, and especially if we carry to

them the fine Christian democracy of the gospel! To plant the word of God and its practice in their hearts on the basis of brotherhood and equality of believers before the Almighty. That note free from sacerdotalism and ecclesiasticism of their former faith should do much to destroy their class hatred and defiance of all law, both God's and man's. The triple burden of political, industrial and religious absolutism and slavery has made them to have little respect for the institutions we cherish. We must save them, or the institutions we revere will continue to be adversely affected by their influence.

The average, intelligent man of to-day is finding himself in some measure out of sympathy with orthodox religion, especially that phrase of it which savors of official and partisan practice. On the other hand, he does not care to anchor to the so-called liberal religious forces, for they have taken away the supreme content of evangelical faith. "God in Christ reconciling the world to himself." The religious instinct is the most powerful instinct possessed by man. It must, if it appeal to his support at all, have in the expression of its faith and practice something more than merely human inspiration or wisdom. What better could we suggest for universal acceptance than the sovereignty of Jesus and the supremacy of his word? To proclaim Jesus as Christ and Lord, and to ask that men shall love and trust him and follow him and be guided by his teachings, is to meet every spiritual need of man. To regard the word of God—the Scriptures—as the one and only rule of faith and practice, is the most liberal proposition any soul would

demand. That basis would be universal, and would result in proving the democracy of Christian faith in a way to take its place in the great world movement in all other human interests. That pure, simple faith of the Christian is the universal heritage of humanity; it is a freedom the heart can deeply appreciate, for "if the Son shall make you free, you shall be free indeed." The Christian system will unite us in a fellowship and brotherhood comparable to no other and superior to all. Political democracy unites the nation; industrial democracy unites trades; social democracy unites men on a broader basis than fortune and position; religious democracy—Christian faith—unites all nations, occupations, classes, in a universal brotherhood. Its supreme dictum is, "One is your Master, even Christ, and all ye are brethren."



JAMES SMALL

JAMES SMALL.

James Small is an Irishman. His first work in this country was as evangelist of Bartholomew County, Ind. He has held some splendid pastorates, but his special line is in the evangelistic work. He is best loved by those who know him best. He and his good wife Mary are highly appreciated and honored in their home city, Columbus. He is one of our sanest and best evangelists. He reads and keeps abreast of the times. His sermons are spiritual. He is loyal to the old gospel, but he preaches it in love.

SERMON IX.

THE VISION OF THE PURE HEART.

EVANGELIST JAMES SMALL.

TEXT.—Matt. 5:8: "Blessed are the pure in heart: for they shall see God."

The Sermon on the Mount makes Jesus unique for all time. His reach is higher and deeper and broader than the reach of any man that has ever lived on earth. He alone measures up to God himself. He was unique as a teacher. Here is a man quoting nobody, that never reasons out things, that never proved things, that did not base what he said on anything previously said by anybody else, but stood before them as a "teacher sent from God," who saw things with his own eyes and drew water out of his own well.

He was unique in his personality. With the scribe it was not a matter of who said it, if only it was the law. But in the Sermon on the Mount Jesus Christ thrusts his personality into the front by saying, "I say unto you," as the all-sufficient reason and sanction for his teaching.

In his claim he is unique. He claims for his teaching and for himself a first place in the hearts and minds of all men and women. He was unwilling to be classed among the highest and worthiest of Old Testament renown.

"Behold, a greater than Jonah is here," "Behold, a greater than Solomon is here," he said. He requested his disciples to "call no man master." He makes his teaching the test of loyalty and attachment to himself: "If any man will love *me*, he will keep my words."

Christianity is not based on a book merely, it is based on a person. Faith is a unit. Faith in Jesus Christ, without any additional faith, is saving faith. Jesus is more than his words to the human soul.

Christianity is not an evolution of thought, it is a revelation from an infinite loving heart.

All truth comes through a person. Neither truth nor error has any existence apart from personality.

Truth is great only in personality. Its power is in a person, and the colossal teacher and person of the ages is Jesus Christ. He claims to have a familiar knowledge of God. He knew the heart of God and man. We instinctively feel that his knowledge of God was so complete, so sufficient, so familiar, that it is at once a true revelation of God's great, good heart.

His revelation has the marks of a reminiscence. Jesus, in a word, is the revelation of his Father.

God will never be any different to men than Jesus was. Christ's love is the love of God, his heart is the heart of God, his promises are the promises of God.

We believe in all he has promised because we believe him to be one with the Father and the Son of God. Mary is praised for sitting at his feet; others are condemned for not believing the saving message.

He claims the right to praise, to save or to condemn.

It is worth while to study what he has to say about life and love and the human heart.

Well has the poet said:

"Hushed be the noise and the strife of the schools,
Volume and sermon, pamphlet and speech,
The lips of the wise and the prattle of fools.
Let the Son of man teach.

"Who hath the key of the future but he
Who can unravel the knots of the skein?
We have groaned and have travailed and sought to be free.
We have travailed in vain.

"Bewildered, dejected and prone to despair,
We turn as at first unto him and beseech;
Our ears are all open, give heed to our cry.
O Son of man, teach."

Jesus has all the crowns worth wearing on earth and the only crown worth having in heaven.

THE TEXT.—The pure in heart shall "see." The *vision* of the pure is the theme of the text—"see" is the emphatic word.

I. The Heart. II. The Vision. III. The Condition. This is the order of the theme.

I. *The Heart*. How shall we approach the subject of "the heart"? Shall we approach it in the spirit of conflict, or in the spirit of hungry men who need bread?

Shall we make this Scripture a battlefield or a bread-house? When I visited the battlefield of Gettysburg the guide pointed out the place where the bloodiest battle was fought, and it was in a wheatfield.

We have done the same. Our theological conflicts have sometimes destroyed the bread intended for hungry souls. We have fought over the wheatfield of truth and trampled its grain into the ground. Suppose we approach the subject, then, in the spirit of investigation.

When we do, we shall find that what we call "mind" and "heart" are synonyms in Scripture. They are identical in meaning, but different in form (Eph. 4:23). The heart of the universe is the center of the universe. The heart of a tree is the center of the tree. So when David said, "I have hid thy word in my heart," he meant he had hid them in the very center of his being, the innermost recesses of his soul, in the very vital part of the man. The heart of the man is the whole of man, the invisible part made in God's image.

And just as this physical heart dominates all physical life, so the heart dominates the whole being of man. Every organ will run in Christ's way when the heart is right. When the whole heart is set on things, the machinery of the whole man is moved into action.

II. *The Vision.* Vision, as well as sight, is a faculty of our nature. Faith and vision are inherent in man. He is a faith animal and a vision creature.

Man has two sets of eyes, and one set is just as real as the other. Soul sight is just as real as bodily sight, and the pure in heart often see what unwashed eyes do not see.

Paul meets Jesus on the way to Damascus, and the vision of the reality and nearness of the unseen,

humanity's perfection in Christ, the glory of human service, remained with him until earth's shadows passed and he went home to heaven. Worldly people could see Paul's sufferings, but they could not know his joy. They could see the conflict; he saw the vision.

They saw the vessel driving upon the rocks; he saw the tranquil harbor.

They saw the scale on earth filled with affliction; he saw the other side weighed down with glory.

They saw the battle; he saw the Captain, and while the world counted it madness, Paul counted it the most reasonable devotion.

John is flung like a dry seaweed on the beach of Patmos, but sees the world's Redeemer, and hears his voice once more; and makes the barren rock a writing-desk on which he writes his immortal symbols.

We don't need a new world; we need new hearts and pure hearts while we live here.

A lonely island is the very annex of heaven when a man has a pure heart and an humble opinion of himself, and is in fellowship with Jesus. There is not in literature a more pathetic verse than this:

"He walked with painful stoop,
As if life made him droop,
And care had fastened fetters round his feet;
He saw no bright blue sky,
Except what met his eye
Reflected from the rain pools in the street."

And yet, with a pure heart, Faber represents this country laborer happy in the contemplation of God and home, for

"Always his downcast eye
Was laughing silently,
As if he found some jubilee in thinking;
For his one thought was God;
In that one thought he abode,
Forever in that one thought more deeply sinking."

That country laborer saw God—saw him here, and saw him in the common things of life.

It is worth while to note in passing that the Beatitudes apply to earth. The conditions and promises are here. They are not metaphysical speculations or abstractions. The blessings promised are a present possession. We can lay our hand on them and enjoy them.

"They that mourn" are here.

"The meek" are here.

"Those that hunger and thirst after righteousness" are here.

"The merciful" are here.

"The pure in heart" are here, and they enjoy God's presence here.

Christianity is for this world, we know, and likely for the world to come.

If there is any place in the universe I need God's love and grace, it is here in this world. If there is any place in the universe that I need Christianity, it is right here and now. If there is any place a man needs conviction, conversion and Christian culture, it is here, and if there is any place a man needs pardon, peace and comfort, it is here. Religion is for the life that now is; God will take care of the world to come for us.

When the prodigal came to himself he said, "I will arise and go to my father." He did not say, "I'll arise and go home." God has something better for us than heaven right now.

If I were offered heaven or the road to heaven, I would rather have the road to heaven first, for on the road we can have our head in heaven and our feet on earth. "We are now the sons of God." We do not wait for the privilege in ages yet unborn, it is our glory now. We are not to be in heaven a long time after we die, we are in heaven now—with limitations, but with a sweet hope and deep assurance the world can not shake.

John Bunyan is cast into Bedford jail, and in that solitude dreams the "Pilgrim's Progress." The faith of a pure heart created a world for Bunyan in jail that his persecutors could not appreciate. His "citizenship was in heaven." His experience was that of the diver, who, as he goes down through the encompassing waters, is supplied with air from above, so that while he gathers treasures in the depths he breathes another world.

* I. They shall see God; the pure in heart have a spiritual conception of God that is denied to others. The impure heart is spiritually blind.

One of the most pathetic prayers Jesus prayed was when he said, "O righteous Father, the world hath not known thee." Often the hearts of the world are like lumps of ice in a sea of fire because they do not know God. No man ever hated the God and Father of Jesus. Men have hated the imaginations of their own brain or the creations of their own mind,

but the revelation that Jesus gave us of an infinite loving Father no man ever hated.

It is too bad there are prejudices in men's minds against God, for no man will love God until he comes to the conviction that God loves him. "We love him because he first loved us," and because we have come to this conviction, our hearts have been warmed by the presence of it.

2. The pure in heart see God in nature.

When Susan Ferrier was asked, "What is your deepest wish?" her answer was, "That life may never lose its halo." Life's luster never fades for the pure in heart.

I once called on a Christian woman in Murray Ky. She had been ailing for months, yet she was "happy in Him." She said: "Mr. Small, the road over which I have traveled has not always been smooth, it has often been rough, but I have enjoyed every bit of the way." Nature always reflects the condition of one's mind. If the mind is bright, all nature will be bright. If the mind is pure, all nature will be in harmony.

The pure in heart see the best in nature and the best in everything.

3. The pure in heart see God in the common things of life.

Moses beheld in the desert a bush burning with fire and not consumed, and that day he entered upon his life's work. Since Jesus has been here, this world, to the Christian, is a transfigured world. Every bush is aflame with God. To one person a poem is so much printed stuff; to another, the interpretation of life.

A picture to one is so much brilliant coloring; to another, a very window into heaven. A face is to one so many features; to another it is a biography of a chastened life. On a steamer between Seattle and Vancouver I drank a cup of tea like I used to drink in an Irish home. It was the best cup of tea I have tasted, I think, since my boyhood days. It took me back to the thatched cottage on the hillside, to a flower garden and orchard, the lofty trees around the old home, the meadow, the sunny slope, the valley, the mountains in the distance, and to all that made boyhood sweet and home dear—mother.

When Wordsworth's country girl heard a thrush sing in London, she was again in the "North Country" and saw

"A mountain ascending, a vision of trees;
Bright volumes of vapor through Lothbury glide,
And a river flows on through the vale of Cheapside."

In Ex. 24:11 Moses speaks of the nobles, and says: "They saw God, and did eat and drink." Wonderful passage. It was not, of course, a perception of the bodily eye, for no man can see God and live, but it was a mental vision vouchsafed to noble hearts.

There are those who see God and can not eat and drink in gladness. The evil in them and the holiness in God are repellant. It is like a boy who has gone to his father's pockets at night and has stolen money. The evil has separated the boy from his father. The attitude of the boy has changed. Some eat and drink without seeing God. They make their pile and take to themselves the glory.

Writing to his friend, the apostle John says: "I pray you that you be in health and prosper, even as your soul prospers." When a man's soul prospers in proportion as his business prospers, the bigger the business the better. When a man's soul grows with his pile, the bigger the pile the better. The more money a good man has, the better.

The pure in heart see God in providence. It was said of a boy who found specimens for Agassiz, that he was always rewarded by the scientist's "Thank you kindly, my boy."

One day he found only the scale of a fish, and the boy complained to the scientist of his poor luck. But the keen and cultivated eye of Agassiz saw in the one scale a lost specimen of a fish, which proved to be the most interesting thing that the boy had found. The scientist, from that one scale, put the entire fish together. He could see the relation of that one scale to all the parts, and he constructed the entire fish from it. So the Christian heart can look on even one event and see the hand of God in it.

George Washington said: "He is worse than an infidel who can not see that our nation has been signally blessed by Providence." He saw the hand of God at Lexington, Bunker Hill, Valley Forge, and in all the victories of the Revolutionary Army.

The Scotch mother, when she rescued her child from peril and with danger to herself, said to the crowd that had assembled at the base of the crags: "Canna ye see the hand o' God in it?" That child, she felt, had been rescued for a great task.

No disaster can come to the pure in heart, for out

of the disaster God, to their vision, always brings something better.

Death itself is the most eloquent preacher of immortality to the pure in heart. It is but the gateway to life and endless day.

"Our life is but a weaving between my God and me.

I only see the colors he worketh steadily.

Full oft he worketh sorrow, and I, in foolish pride,

Forget he sees the upper and I the under side."

The story of the old soul that trusted God for sixty years is to the point. Some giddy young fellow tried to play a practical joke on the old saint. She was poor, in need, and reduced to great straits. Being a devout Christian, she came to God in prayer. Several of the young fellows mentioned, hearing her prayer, determined to have a lark. They bought a quantity of food at a store and quietly opened her cottage door and flung in the food, and got away without the old woman knowing how the food had come. Next day one of the fellows called upon her, and she waxed eloquent in the praises of the goodness of God. It had been, she said, as a shield that had never been broken, as a sun that had never set, and as a fountain that had never dried up. He had answered her prayer, and sent her food. Whereupon the young fellow tried to take some of her faith away. "It wasn't God at all," he said, "that sent it. We threw it in, and we bought it at the store around the corner, and if you don't believe me, ask the store-keeper." Whereupon the old woman replied with emphasis: "I don't care what you say. It was God that sent it, if the devil himself brought it."

The pure in heart see the victory of the spiritual and the moral ends of the universe. Man's first development was physical. "That was not first which was spiritual, but that which was natural," says the apostle. Man's first task was to subdue the earth and replenish it.

To pry into the secrets of nature and expound them, to lay hold of the forces of nature and employ them, to possess the natural riches of earth and enjoy them, was man's first work.

Man's chief estimate and asset in that age was physical. In that day the body was more than mind or spirit. Men like Jeffries ought to have lived three thousand years ago. Men would have been worshiped as giants of the earth then. Even Rome's force was brute force.

When Jesus said, "The meek shall inherit the earth," imperial Rome began to die.

A new era has dawned. Men have been seeking new fields for centuries. Men are chosen to-day to tasks, not because they are physical giants, but because they are great intellectually and morally. The stress and strain are put on the intellect now. The pyramids were the play-blocks of the intellectual babyhood of the race. We have grown since then, and we have better work to do now than build pyramids to look at. That work was more on man's brawn than brain. Now the work of life is largely reversed.

When we give a diploma to-day it does not tell whether the young man is tall or short, weak or strong.

The pure in heart can see that we are coming to

another period; it is the period of the moral development of the race. A man now is not great because he is a genius, but because he is good.

There are two possible purposes now—to make a living or make a life. In this age the man who makes a life while he is making a living fulfills the divine measure for his existence.

The finality of things is not money, but manhood. Things were made to serve men; men were made to serve God. We have come to a time when men would rather die than lose their reason. We have not reached that period when men would rather die than lose their conscience, but we will.

A dethroned conscience will then be seen to be as great a calamity as a dethroned intellect. We will yet say, "Let me die rather than live an impure life." The diplomas will, some day in the future, give an insight into the moral character of the man.

In the past we have been studying the first chapter of Genesis, and the why of interrogation has been on every line. We have changed the emphasis to "*What?*" The last question of the intellect must be, *What* are things for? Man has not only come to the uplands of intellect, but to the uplands of human service as well. The pure in heart has come to see "that the soul of all improvement is the improvement of the soul."

III. *The Condition.* Every Beatitude has a condition and a promise. Each Beatitude is distinct. There is a regular necklace of "Blesseds" and blessings. There is danger of the general glitter obscuring the character of each gem.

Each has a sacred and separate reward. "The poor in spirit" inherit the kingdom. "The mourners" shall be comforted. "The meek" shall inherit the earth. "The pure in heart shall see God."

Why? I will tell you. They develop the God fiber that enables them to see. Power unused is power abused. We can abuse, misuse or use our privileges.

A gift unused in any realm is a gift withdrawn. The man who has the power to see God, and does not use it, runs the risk of being deprived of it. What we cultivate grows, what we neglect dies. When Apelles painted his great picture thousands came to admire it. A shoemaker heard of it, and crowded with the others to see it. When he had examined it he said: "Well, that is surely a great picture but for the shoes. The man that painted those shoes don't know anything about shoes or tying strings." He was a shoemaker, and had developed the gift of making shoes and strings.

Education sees a thing, culture feels it and owns it. The old woman in a log cabin who knows God in Christ knows more of his grace and providence than the *scientist* who seeks to find God only through intellect.

The pure in heart have a clear vision; the avenues to the soul are clean and not clogged. When it seeks to escape its enemy, the cuttle-fish throws out from itself a colored mass like pinkish ink. Its action is like the man who steeps himself in sin that he can not see God. Every man who turns aside to do evil clouds his mind, and clouds his soul and spirit so that

God is hidden as truly as the sun is hidden behind a bank of clouds.

God is seen and felt in a moral atmosphere. We can have no just conception of him until we possess some of the qualities of character he possesses. Moral fitness is a condition in dealing with spiritual things. "We shall see him as he is," with Christ-washed eyes and transfigured lives. Sitting on an electric car once, it stopped suddenly. I said to the conductor, "What's the matter?" "Oh, nothing," he said; "only a little dirt on the track." The dirt on the track was to the track what evil is to the life. The pure heart is the heart without lust. Pure sugar is sugar without sand; pure sand is sand without sugar. Anything material having no foreign substance is physically pure.

So John says: "For all that is in the world, the lust of the flesh [not the flesh], and the lust of the eyes [not the eyes, but the lust of the eyes], and the pride of life [not life], is not of the Father, but is of the world."

The foreign substance that destroys soul sight is evil, sin, unbrotherliness, selfishness. But while our Lord had that in view, he had also purity of motive, singleness of mind, absolute devotion to the interests of the kingdom. The pure heart is a sincere heart an honest heart, a heart united in the love of God and man, not drawn in opposite ways by contending affections by the love of righteousness on one hand and lusts and passions aiming at selfish and sinful gratifications on the other. The heart set on God, and perfecting its faith and hope and love even in the midst of irregularities, is a pure heart.

The battle of life is to keep mind and heart centered on Christ. To keep Christ reigning and sin from reigning is the real struggle. The Bible continually displays these two natures of man. Paul knew something about the pull of the flesh and the constraining love of Christ. He tells us that he delighted in the law of God after the inward man. But there was another law in his members warring against the law of his mind, and seeking to bring him into captivity to the law of sin, which he discovered in his members. Walkinson, the preacher and scientist, has imagined a biologist grafting in its pupa state part of a butterfly on to a part of a spider. These grow to maturity, and there is combined a passion for the sunshine and at the same time a love of darkness—a longing for roses and a love of blood. This is the picture of the silent struggle going on in every human heart, between what the man is, and what he ought to be.

The pure in heart see God, because they narrow their vision. The astronomer who discovered Saturn had this experience. He had first of all a vagrant look at the star that had rings around. For awhile he lost it; finally a new telescope was made and a diaphragm inserted which narrowed the field of vision, and Saturn stood out in all his glory.

The pure in heart do the same thing. They shut off a great deal. They do as the scientist did who discovered the star, or they do as the man does that is looking for a ship on the ocean. The sailor puts his hand to his forehead while he looks. Why? In order to secure a sharper definition. We will never see the

stars in a street blazing with electric lights, and we will never see Christ as we ought to see him if our thoughts and desires and aims are all squandered upon this fleeting present and an evil world. We have to look away from the intrusive and vulgar brilliancy of the things that are seen and *temporal*.

The worldly Christian sees but a dim Christ. The little things near shut out the great things remote, and the evil we do clouds the soul. When I was at Glacier in the Canadian Rockies this summer there was a telescope fixed on a tower by which you could see things near and far. But the focus for things near and far was different. We found if we arranged the focus of the telescope so that it commanded near objects there was nothing but mist when we turned it on distant ones. Field glasses are made on the same principle. They make field glasses with an arrangement by which you turn a screw, and one set of glasses is for the field and another for near objects.

So we have to change the focus of our eyes if we are to see "the King in his beauty," and the land that is "very far off." Christ will show us himself if we only use the eyes which he has given us and we keep them from feasting on sordid things. But if we are forever feasting the eyes of our souls and the desires of our hearts upon the things that are seen and temporal, we can never see clearly the things that are unseen and eternal.

And, last of all, the pure in heart see God because of the purifying influence of the hope they possess. Man lives down to his life or up to his faith and hope.

He becomes like the Christ he adores. He was

not only born to trust, but born to rule. He was born to kingship. His destiny is not fulfilled until he wears a crown and reigns like a king in heaven.

In a matchless poem Mrs. Mulock Craik pictures man as a king. She first crowns the baby with an invisible scepter. She says:

“Look at me with thy large brown eyes,
Philip my king.”

Then she crowns him with the scepter of love. He has fallen in love with a pure, sweet, beautiful girl.

“Ah! we that love, love blindly,
Philip my king.”

Then she crowns him like Saul was crowned as a soul above his fellows. He has conquered lust, and has placed his feet upon the necks of the kings of passion and has won.

“Yet thy head needeth a circle rarer,
Philip my king;
A crown not of gold, but of palm,
Philip my king.

“Yet thou must tread a way, as we trod,
Thorny and cruel and cold and gray;
Rebels within thee and foes without
Will snatch at thy crown,
But march on glorious,
Martyr and monarch,
Until angels shout
As thou sittest at the feet of God victorious,
Philip the king.”

Blessed are the pure in heart. They shall see God, and know victory, and see the palace of the King, which is the palace of light and love.



JOHN A. SPENCER.

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John A. Spencer is a native of Henry County, Va. His parents were Pinkney and Mary J. Spencer. He made his appearance into this world in the year 1855. He received his education in the public schools; Snowville Preparatory, taught by John Hopwood; Bethany College and the College of the Bible. He was baptized by T. J. Stone when he was eighteen years old. His first work in the ministry was in Alleghany District, Va., where he labored as evangelist, and his success was marvelous. He went from this field to Strasburg, Va. He served this and other churches, which were grouped into one field. He went from this field to Bristol, Tenn.; then to Harri-man, Tenn.; then to Manchester, Va.; then to Danville; then to Martinsville, Va., and then to Bloomfield, Ind. In all of these fields he has been successful, but in none of them has he done a greater work than he is doing now at Bloomfield. He is now building a beautiful house of worship. His gentle disposition, sympathy and deep interest in everybody, cause him to be greatly loved.

SERMON X.

MAN MORE VALUABLE THAN A SHEEP.

J. A. SPENCER.

TEXT.—Matt. 12: 12: "How much then is a man of more value than a sheep!"

It was the Sabbath; Jesus was in "their synagogue." "A man having a withered hand" was present. The Pharisees sought to accuse Christ. They asked him concerning the lawfulness of healing on the Sabbath day. Jesus told them it was lawful to lift a sheep out of a pit on the Sabbath day, and if lawful to save the life of a sheep on the Sabbath day, surely it must be lawful to heal a man on the Sabbath. Then he healed the man.

This is a day of great values. Highly bred chickens, cats, dogs, hogs, sheep, cattle, horses and lands are bringing fabulous prices. A hen is valued at five thousand dollars. One hundred dogs valued at one hundred thousand dollars attended the funeral of one of their brothers not long ago. Lands are constantly increasing in value, and the high cost of living is a very vital question now. Man must increase in value with these things or he will not be worth the cost of keeping him. Jesus Christ, who truly knows the worth of man, values him at an infinitely higher price than a sheep. The sheep in some respects may have the advantage of man. "It grows its own

clothes," pays no taxes, has no fear of death, is not troubled with rheumatism, and dreads not the hereafter.

Although man was created in the image of God, and made to be vastly superior to the sheep, yet he may become of less value than a sheep.

If he lives in the cellar where he is subject to overflow, he is of less value than a sheep. The man who lives only to eat lives in the cellar. He who does not locate his "earthly house of this tabernacle" above high-water mark values himself too low. I spent a rainy, uneasy night in a man's house which had been flooded by high water, and he had to take his wife and child in his arms and wade through the water to an upper story to save them. How much better to build where floods of the flesh can not reach us!

In what respects is a man of more value than a sheep?

Physically man is better than a sheep. No animal has such a body as has man. He is made to stand erect. To make him go "on all fours" like the sheep would soon derange all members of his body. He is made to look up. What a pity he should graze upon the fields of sin! In all animals there is nothing to equal his eye, hand, smile and expression of his features. His skin, with its delicacy, softness and complexion, has no parallel in all the animal kingdom. It furnishes a medium of communication between the mind and things natural. Had man been clothed in the hide of the rhinoceros, the wool of the sheep and the bristles of the hog, he would have been without the finer qualities of his nature. The hand belongs

exclusively to man. The nearest approach to it is the fin of the fish, wing of the bird, paw of the lion, and the hoof of the horse, and, however important they may be to them, how inadequate would they be to man! Man's hand has elevated him. With it he constructs the house, paints pictures, bridles the horse, makes weapons with which to hunt the lion, "follows the arts of peace," makes the "pipe and lyre," builds altars, "inscribes laws, and through letters holds communion with the wisdom of antiquity." Man stands at the summit of the animal kingdom. His body is the temple of the Holy Spirit. Let us not defile it. His broad forehead proclaims to us that he was made in God's image.

Intellectually he is of more value than the sheep.

All members of his body are symmetrically and wonderfully made. They are the servants to develop things originated by his intellect. If sheep to-day are more valuable than those Noah turned out of the ark, it is because man has made them so.¹ The only method of travel the sheep has, is to walk, and if it takes a ride, it is indebted to man for it. Great has been man's progress. The sheep learns nothing from the past, but man uses it as stepping-stones to greater heights. Man once only walked, but now he has the automobile, the lightning express and the flying-machine to speed him on his journey. Once his voice was the only method of communicating his thoughts to his fellows, but now he uses lightning and wireless messages for that purpose. He accomplishes things to-day in a minute which it required months once to do.

The words spoken by Adam, Noah and Abraham are preserved, but the sound of their voices died with their utterances, and to-day we not only have the words of our fathers, but the phonograph and the dictagraph produce the tones in which they were spoken. Man has sounded seemingly unfathomable depths and flown to greatest heights in his intellectual flights. His mind seems boundless in its attainments. The rocks have told him of their origin and age. He has analyzed the atmosphere, caught the sunbeam in its descent and dissected it, and he has invented instruments by which the stars, moon and sun are made our neighbors. He brings yesterday's national tragedies and spreads them before us at our breakfast-table. Surely he is greater than a sheep.

Morally man is superior to the sheep.

The sheep knows nothing of sin. It has no way of distinguishing between right and wrong. It can neither grow worse nor better. Not so with man. He is endowed with the faculty we call conscience. The conscience properly educated has been called the "vicegerent of God in the soul." To it we arbitrate moral questions to settle. It bestows rewards and inflicts punishments. As the regulator is to the watch, so is the conscience to man. Without it man would be but little above the brute.

Man is vastly more valuable than the sheep because he is immortal.

"Immortality oversweeps all time, all pain, all fears, all tears, and peals like the thunders of the deep into my heart this truth, Thou livest forever." A few years in this world are enough to develop the

sheep, but it requires time and eternity to develop man. So great is he that two worlds are necessary in which to gratify the longing of his soul. Whether saved or not, he will not be annihilated. The rich man found no such place as annihilation. We can not rid us of the belief in and desire for immortality. Does the eye cry for light, does the lung long for air, do the weary sigh for rest? So does man yearn for the joys of the tearless and deathless land.

The word of God tells of the life beyond: "These shall go away into eternal punishment: but the righteous into life eternal" (Matt. 25:46). "But though our outward man is decaying, yet our inward man is renewed day by day" (2 Cor. 4:16). Paul said: "We are of good courage I say, and are willing rather to be absent from the body and to be at home with the Lord." See also 2 Sam. 12:23; John 5:24; 14:1-3; Rom. 6:23; 1 Tim. 6:12, 19; 2 Tim. 1:1; Rev. 22:11. The love for our dead is great proof of immortality. Moses and Elijah were seen and recognized after they had left this world.

"Life makes the soul dependent upon the dust; Death gives her wings to mount above the spheres."

We value man more highly than the sheep when we consider the price paid for him after his fall and when he was lost to God. Some fine sheep are estimated at from five to six thousand dollars. England marched ten thousand men seven hundred miles at a cost of twenty-five million dollars to rescue just one man held a prisoner by Theodore, King of Abyssinia.

Ask the Father the worth of man, and he will say he gave his only begotten Son for him. Ask the Son,

and he says: "The good shepherd layeth down his life for his sheep" (John 10: 11). Ask Paul, and he says: "I will very gladly spend and be spent for you;" "Ye are bought with a price" (1 Cor. 6: 20); "We are purchased with his own blood" (Acts 20: 28). Peter says: "Redeemed not with silver or gold from your vain manner of life handed down from your fathers; but with precious blood as of a lamb without blemish and without spot, even the blood of Christ" (1 Pet. 1: 18). Peter also says some "deny the Master who bought them" (2 Pet. 2: 1). To value men at less than God values them is to put too low an estimate upon them. God's estimate is the only correct one.

While we have seen that man is physically, mentally, morally and spiritually of more value than the sheep, yet men may regard him as worth less than the sheep.

When we allow the physical to predominate the intellectual and the spiritual, we place ourselves on a level with the sheep. He who is controlled by passion and lust lives the life of a sheep. Take the time some spend in seeking something to eat, drink and wear, and there remains but little to be devoted to the high interests of the soul. He who occupies his time only in pleasure and in accumulating things of the earth is called a fool by Jesus (Luke 12: 16-21). As the appearance of the sheep indicates where it grazes, so does man's face tell where he lives. The man who does not refrain from using things injurious to the body, and thereby fails to develop the best possible body, comes short of his greatest usefulness.

When we do not take advantage of the opportunities to improve the mind, we are to the world of little more worth than sheep. Intellectual progress is essential, and the only way to reach this is by study, thought, meditation.

He who lives an aimless life is of not much more value than a sheep.

There are many dangerous derelicts floating over our seas at the will of wind and tide, and they are greatly to be dreaded, but the most disastrous derelict is the man made in God's image floating over life's sea without chart or compass. A wealthy woman died some time since, and in one room of her house were found all kinds of things she had bought at sales, and, placing them there, she let them remain undisturbed. She had a mania for buying, but no purpose in it. So there are many aimless ones in life. Many say to their souls, "Take thine ease, eat, drink, and be merry."

I read of a vessel at sea flying the flag of a certain country which was conquered by another power and became subject to it. When the crew of the vessel learned what was done, they took down the flag of their country, and hoisted the flag of pirates instead, and they became the terror of the waters. So is the life without a mission.

Do we really regard man of more value than a sheep? Not unless we seek to make ourselves and others better than a sheep. We do not esteem man of more value than a sheep unless we set him an example which will bring out his real worth.

Some men are insistent upon developing sheep to

their highest state, but make no effort to better the brand of manhood. See man perfected in Christ. John, the "son of thunder," under Jesus' gentle touch becomes the model of tenderness and love.

When we use men merely to ride into office, for our personal preferment, increase our power, crops, real estate and bank account, or in any way defraud him, we place him upon a par with a sheep.

If we know men are lost and make no effort to save them, they become to us less valuable than a sheep. Many men are experts in raising sheep who have no interest in making men better. They have saved many lambs, but God has not the credit of one saved man to their account. Brother, where is your certificate of your stock in your brothers? Like those who take all off of the land, but put nothing back, so, many are getting all they can out of man and in return give no reward. Many will build house to house and guard their sheep from danger, who make no provision to save and protect men, women and children against the unsanitary condition of the sweatshops, and from accidents resulting from railroads and machinery.

The dividends accruing from investments in man show man's vast superiority over the sheep. Does it pay to invest in hogs, cattle, sheep, horses, lands, houses, stocks and bonds? Investment in man is more profitable. Did Jesus invest in the harlot at Jacob's well? She became one of his most effective evangelists. Did he invest in the poor, diseased woman? The "virtue" going out of him has encouraged thousands of our sisters, mothers, wives and

daughters to touch his garment in blessed healings. Did he love Mary? Her devotion to him has made fragrant myriads of her sisters, and her story is told to earth's teeming millions to bear fruit forever. Did he invest in woman? She in return ministered to him, and was the first to proclaim his resurrection with a tongue of love, whose fiery eloquence girdles the earth. Did he invest in the apostles? They went into the very jaws of death to live and proclaim him.

Did Jesus drive demons out of a poor son? He went home to tell his people of the great things Jesus did for him. Did he take little children up in his arms and bless them? He has placed ten thousand angels to guard the cradles of all the world, and clothes children with the purity of heaven itself. Did the great Fisher of Men invest in Peter, the fisherman, one morning on the Lake of Galilee? Peter was the first to catch thousands of Jews and Gentiles with the hook of the gospel, and he has portrayed to us the glory he saw with Christ on the Mount of Transfiguration, and his words live to point us to the "inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us." Did Jesus call Paul up into the "third heaven"? Paul's life is an example to countless lives, and he gladly tells us of the "crown of righteousness" and "the house not made with hands, eternal in the heavens."

Oh, how it pays to invest in men! A smile, a cup of cold water, a kind word, a tear, a dollar invested in men will return a wonderful profit. Investment in things is for time: that in men is for eternity. Flood, flame, storm, disaster may destroy all time invest-

ments, but not so with investments made in men. Investment in things material makes men narrow, selfish, but investment in men enriches, enlarges and ennobles them. Where our investments are, there are our treasures, and where our treasures are, there are our hearts. He who invests in things invests in sand, but he who invests in men writes upon the tablets of eternity. Government bonds are considered safe, for all we have is behind them. Confederate money is worthless, because the Government of the Southern Confederacy was overthrown. It is not so with the kingdom of God. The coin paid for man was issued by the government of heaven. The investment of a life given to Christ is for eternity. Paul invested in the Thessalonians, and they became his "hope, joy and crown of glorying" (1 Thess. 2: 19, 20). They were his. How many are there whom we can claim because we invested in them? "They that sow in tears shall reap in joy." "He that goeth out and weepeth, bearing seed of sowing, shall doubtless come again with joy, bringing his sheaves with him." While the wayside, stony and thorny ground brings nothing, we are told by Jesus that the good ground produces thirty, sixty and a hundred fold.

It is easy to get men to invest in sheep, cattle, lands, houses and bonds and stocks, but how hard it is to induce men to invest in their fellows. The joint-stock company of heaven is the only one in which the small investor can remain. The trusts are driving the men of small means out. A man in Greene County, Ind., invented iron fence-posts. A few men got the right from him and organized a company and made

the posts. The American Wire and Steel Company forced the other to sell out, and now they are exclusive owners of the plant.

But in the kingdom of God the man with one talent may invest as well as the man with five talents. If we invest in live stock, they will die; if we invest in lands, it will melt with fervent heat; if we invest in houses, the flame may destroy them; if we invest in stocks, they may become worthless, and if we invest in Government bonds, our Government is to cease; but if we invest in men, we will be drawing dividends forever. Throughout the ages of eternity there will be no sorrow to mar the joy of our reaping. If the investment in the prodigal gives him such a welcome at his "father's house"—the "best robe," "sandals for his feet," "the fatted calf," the most thrilling music and the father's kiss as a partial dividend here—what will be the wonders of the results when we enter into the "joy of our Lord"?

Are our smiles, tears, prayers, words of love, time, money, invested in men? Then we are investing in a gold mine inexhaustible. Are we investing in the widows, orphans, afflicted, sad, weak, young, old, the evangelist, the missionaries in behalf of the heathen, the physician to heal them of their diseases? Then, rest assured that not only in this life, with ten thousand rewards here, but when this old earth shall have "melted with fervent heat," the stars go out, the moon "veiled in blood," and the sun plucked from his "golden shield," we shall rejoice in heaven for ever and ever because we lived for others.



LAWRENCE O. NEWCOMER.

LAWRENCE O. NEWCOMER.

Lawrence O. Newcomer, the subject of this sketch, was born near Dawson, in Fayette County, Pa., Oct. 8, 1871. When a boy he worked on his father's farm during the summer, and attended the district school during the winter months. At the age of seventeen he entered the State Normal School at California, Pa. After attending school here for one term, he followed teaching school until the fall of 1891, when he entered Bethany College, graduating in 1895. After his graduation he took up work at Duquesne, Pa., where a few brethren had organized a Bible school and were meeting in an old hall. From this nucleus a good congregation was built up and housed in a comfortable building in one of the most desirable locations in the city. In 1899 he entered Hiram College, where he took his master's degree after one year of post-graduate work. He then accepted a call to Canton, Pa. Here his labors were crowned with unusual success. Upon the advice of his physician, he went to California to regain his wasted energies from a severe attack of illness. It was not long, however, after reaching California, that he was able to accept an invitation to minister to the little church at Glendora. While here his audiences grew at almost every service, and few Sundays passed without accessions to the church. In accordance with the increase in membership, the salary grew from six dollars to twenty dollars per week. After about eighteen months he returned East, locating with the church at Eaton, Ind. Here he remained for two years, then accepted an

invitation to a larger work at Mt. Vernon, O. It was here that Mr. Newcomer came into prominence as a Bible-school worker. During his ministry of four years he built up the great Adelpian class of Loyal Men to an enrollment of 535 men, with an attendance of from two hundred to three hundred men per Sunday. In the meantime, the Bible school increased from an enrollment of 200 to 1,240, including the Cradle Roll department. Mr. Newcomer is a hard-working pastor, and in the pulpit he is scholarly and artistic. Besides having written a number of tracts, he is the author of "The Bible Student's Manual." He is now located at Connersville, Ind.

SERMON XI.

THE PLEA OF THE DISCIPLES OF CHRIST; OR, THE MOVEMENT FOR THE RESTORATION OF APOSTOLIC CHRISTIANITY.

L. O. NEWCOMER.

TEXT.—John 17: 20, 21: "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, are in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me."

To say that this is the Lord's Prayer will doubtless surprise many, as we have been taught that when Jesus said to his disciples, "When ye pray, say, Our Father who art in heaven, hallowed be thy name. Thy kingdom come," that this is the "Lord's Prayer." However, this is a mistake. This was the prayer he taught the disciples, to be used by them. They were to pray for the establishment of the kingdom or church.

Our Lord's Prayer is, that all who believe in him may be one. That is, that there be no divisions in the church: that all be perfectly joined together in the same mind and in the same judgment. That this prayer may be answered is the great plea as made by the disciples of Christ in the world to-day. They plead for the union of all baptized believers on the Bible, and the Bible alone. Their motto is, "In es-

entials unity, in non-essentials liberty, and in all things charity."

THE ESTABLISHMENT OF THE CHURCH.

When Jesus came to his disciples at Cæsarea Philippi, he asked them, saying, "Who do men say that the Son of man is?" And they said, "Some say John the Baptist: some, Elijah; and others, Jeremiah, or one of the prophets.

"He said unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." Upon whom or upon what was the church to be built?

Some assert that it was built upon Peter, while others affirm that it was upon the confession made by Peter. Let us see. "Thou art Peter, and upon this rock I will build my church." "Thou" refers to the apostle. "This" refers to Christ, or the truth contained in Peter's confession, that Jesus is the Christ, the Son of the living God. Jesus says, "My church." Paul says, "He is the head of the body, the church; who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence" (Col. 1:18). And again, "Other foundation can no man lay than that which is laid, which is Jesus Christ" (1 Cor. 3:11).

This confession was made by Peter A. D. 29. In Acts 2:47 we read: "And the Lord added to the church daily such as were being saved." This was A. D. 30, hence the church must have come into existence some time between A. D. 29 and A. D. 30. In Luke 24:49 we read: "And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." In Acts 2:1-4 we find the fulfillment of these words. The disciples were endued with power from on high, and the apostle Peter, while under the inspiration of the Holy Spirit, made known the terms of salvation or redemption to the world, as recorded in Acts 2:38: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." "Then they that gladly received the word were baptized; and the same day there were added unto them about three thousand souls" (Acts 2:41). It is clear, therefore, that the church was established the first Pentecost after the resurrection of Jesus Christ, in the city of Jerusalem.

There were certain marks which characterized the church in the beginning of its history, such as faith, repentance, confession and baptism, as necessary steps for admission, and the regular observance of the Lord's Supper upon the first day of the week as a part of the worship. None of these features were omitted while the church was under the direction of the apostles. The apostles were divinely inspired to carry on their work, so that there would be an absolute guarantee of the correctness of all their pro-

ceedings. After the death of the apostles, however, the church began to wander away from the primitive order of things. Then came the gradual growth of the "man of sin." "A thousand years of spiritual and intellectual darkness."

"This was the mid-day of Roman Catholicism and the midnight of the world's civilization and progress." In the days of the apostles it was first the word of God; second, the church of God, and last, the minister of the church. Rome reversed the divine order, putting the priests with the Pope at their head first, the church second, and the Bible last. "Corruption disgraced the church, and the church disgraced the world." How true of this period were the words of the poet:


"Right forever on the scaffold, wrong forever on the throne;
Yet that scaffold sways the future, and behind the dim unknown
Standeth God amid the shadows, keeping watch above his
own."

"Martin Luther was the first to stir these stagnant waters of sin and ignorance, and to strike the death-blow to mental despotism." The hope of Martin Luther was to eliminate many of the corruptions which had crept into the church. He did the best he knew, but had no idea of organizing another church that would henceforth wear his name. He was far in advance of his time, but he did not conceive the idea of going back to the purity and simplicity of the ancient order of things. Then came the Wesleyan Reformation, which was another milestone on the way from Babylon to Jerusalem.

The good of this movement no one can question, and it came in the fullness of time. Still others of more or less importance had their part in blazing the way to the primitive order of things. Luther, Wesley, Whitefield, Calvin and others were as stars in the spiritual firmament pointing toward the great solar luminary of Christendom, Alexander Campbell and his coadjutors, who would yet illuminate these star-lit heavens with all the brightness of eternal morning.

The movement for the restoration of apostolic Christianity as inaugurated by the Campbells and others, I believe, is very beautifully represented by the angel whom John saw fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people, saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come; and worship him who made heaven, and earth, and the sea, and fountains of water" (Rev. 14:6, 7). Here, as in many other instances in the Bible, the word "angel" means messenger. The messenger was the leader of this movement, who came forth with the open Bible in the one hand and the olive branch of peace in the other, and began to plead that the Bible be taken as the rule of faith and practice of all those who profess belief in him who is the Father of us all.

"In the year 1807 Thomas Campbell, a minister of the Seceder Presbyterian Church, of more than ordinary ability, moved to this country and was assigned by the Synod to the Presbytery of Chartiers, in Pennsylvania. He soon came to be regarded as the most



learned and talented preacher in that presbytery. In his new field he saw the evils of denominationalism. There were many religious people, of different faiths, living without the enjoyment of ministerial service and other means of grace. His sympathies were soon aroused in behalf of those who were thus deprived of many religious blessings because of their divided condition, and at one time invited his pious hearers, without respect to denominational differences, to enjoy the communion service then providentially afforded them. Because of this action, charges were preferred against Mr. Campbell before the presbytery, among which was the assertion that he had little respect for 'division walls' and that he was disposed to relax too much the rigidity of ecclesiastical rules, and to cherish for other denominations feelings of fraternity. But when arraigned, like Peter and John he said, 'Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye.' While the presbytery condemned him, the synod set aside the judgment, and he still tried to continue in the ministry of these people, but the spirit of sectarianism so completely overruled the spirit of Christ that he finally severed his ministerial connection with the Seceder Presbyterian Church."

"The novelty and the force of the plea which he made for Christian liberty and Christian union, upon the basis of the Bible, drew to him large numbers of ardent sympathizers." Before these he announced the immortal words that "Where the Scriptures speak, we speak, and where the Scriptures are silent, we are silent." To many this was a new revelation and

henceforth became the burden of their preaching.

"In August, 1809, the Christian Association was proposed, and organized a month later, for the sole purpose of promoting simple evangelical Christianity, free from all opinions and inventions of men." Alexander Campbell, the son of Thomas Campbell, joined his father in this movement and soon became its recognized leader. This movement was not for a reformation, but for a "restoration of the church to its primitive or apostolic worship and the gospel to the form in which it was delivered."

It does not mean another church or a new church, for there are already too many churches, and some of these are so "brand-new" that they bear little if any resemblance to the apostolic church. Barton W. Stone, Walter Scott and others joined in this movement, and together said: "We must go back beyond Rome, whence came Roman Catholicism. Back beyond Geneva, whence came Calvinism. Back beyond Germany, whence came Dunkardism. Back beyond London, whence came Episcopalianism. Back beyond England, whence came Methodism. Back, back to the old foundation at Jerusalem, 'Thou art the Christ, the Son of the living God.'" And so to-day we say to the denominational world, come and cast yourself upon the broad and free expanse of divine revelation, unrestricted by the narrow boundaries of parties or sects and undaunted by human animadversion, to seek the pearls and the treasures of divine truth.

Paul, in writing to the church at Corinth, said: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing,

and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10). Already Paul saw the shades of division drawing near at Corinth. One class of men, energetic and industrious, would be led toward Cephas; another, of scholastic taste, would be led to the logic and philosophy of Paul, while still another, of emotional and oratorical character, would look to Apollos.

However, contention for awhile was silenced, but soon our hero of unity is taken to the altar of sacrifice, and when his presence is removed, and his voice is hushed, the human passion, fermenting with sacrificing ambition, lays down with haughty modesty the product of her labors in the gratification of an open rupture. Some say that "divisions are like so many regiments in an army, each having a separate colonel, but all under one great commander—Jesus Christ, and all fighting the same foe—the devil, and all his evil devices. But regiments do not fight each other; they wear the same uniform, march under the same orders, and subsist upon a common treasury. This might illustrate one church of different congregations scattered throughout the land, but not the conflicting, warring sects of Christendom. "Endeavoring to keep the unity of the Spirit in the bond of peace." "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, and one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:3-6). Here lies the salvation of the Christian faith. This view will bridge the great chasm between churchianity

and Christianity. This view will remove all sectarian barriers between Christ and his church. Jesus on his way to the "garden of sorrows" prayed for the union of his followers. So we are not the first to advocate union. It was the prayer and the plea of Jesus. We believe that the world is now realizing the importance of Christian union and that the prayer of Jesus must yet be answered.

THE NAME OF THE CHURCH.

And the one name upon which all can unite.

Jesus says, "My church," hence it must wear his name. In the Book of Revelation John speaks of the church as the bride. The bride must wear the name of the husband; if she fails to do this, but wears an assumed name, she is disgraced. The same is true of the church, the Lamb's bride. Hence the church must be called the church of Christ. In the Scriptures we have "churches of Christ" (Rom. 16:16); "church of God" (1 Cor. 1:2); "church of the firstborn" (Heb. 12:23). It is sometimes called "The Christian Church," as expressing the relation which Christians, or the followers of Christ, bear to Christ, who is the Head of the church. Christ called his followers "disciples," and we learn in Acts 11:26 that the disciples were called Christians first at Antioch. They were called Christians because they were followers of Christ. As long as they continued to wear his name they were commended, but when they began to say, "I am of Paul, and I of Apollos, and I of Cephas," they were severely condemned.

In relation to Christ we are called disciples or

Christians (Acts 11:26). In relation to each other we are called brethren (Matt. 23:8; John 21:23). In relation to holiness we are called saints (1 Cor. 1:2; Rom. 1:7). In relation to God we are called children (Rom. 8:16; Gal. 3:26; 1 John 3:10).

Paul says in Gal. 3:27: "As many of you as have been baptized into Christ have put on Christ." When we "put on Christ" we take his name, the one "of whom the whole family in heaven and earth is named" (Eph. 3:15).

If God's children are ever to be united on this earth it must be on the exclusive name of Jesus Christ. It must be in the recognition of the fact that none but Christ has a right to determine the name of his church. All human names must be withdrawn and Christ must be acknowledged as the "head of the body."

Luther says, "Do not call yourselves Lutherans, but call yourselves Christians." Wesley says, "I would to God that all party names were forgotten." These words should strike a responsive chord in the hearts of all their followers. We are all brethren, aiming for the same ultimate end, then let us unite and strengthen our forces under the divine name of "Jesus the Christ." Let these words be printed in burning letters on the banner under which we sail.

THE CREED OF THE CHURCH.

Is there a creed upon which we can all unite without the sacrifice of truth or conscience? Yes.

"Jesus, the Christ, the Son of the living God." This is the only creed, and it is divine. "If thou shalt confess with thy mouth the Lord Jesus, and

shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10: 9, 10). "Other foundation can no man lay than that which is laid, which is Jesus Christ" (1 Cor. 3: 11). "These things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20: 31). God said: "This is my beloved Son, in whom I am well pleased; hear ye him." For Moses truly said unto the fathers: "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." Yes, Jesus must henceforth rule the ransomed race. Before him all human creeds must pale their splendors as do the stars of night before the refulgent glory of the coming day. Should not a contemplation of these things make our hearts leap beyond the narrow boundaries of parties or sects, to link in love all who claim Jesus as their Saviour and acknowledge allegiance to his holy Word? All substitutions for the divine creed are as granulated as the sand-banks along the river of time, and must be swept away by the crystal stream bearing upon its bosom a halo of brighter glory. Here the human race has found the Mecca of its hope. Here is the One who will loose the shackles from our souls and make us free. Here is the One who can irradiate the realms beyond the grave with light and hope and eternal joy and bring the glad tidings of salvation to all people. He will live and reign when earth has passed away

and its empires have been forgotten. The hills themselves must perish, the granite ribs of earth shall crumble and all things material shall pass away, but Jesus, the creed of Christendom, is imperishable and shall outlast the morning stars. Thrones shall crumble before him, empires shall fall, humanity shall arise from its degradation and its bondage in its coronation robes, and a new age shall dawn upon the nations of the earth and refresh the hearts of her weary millions, and that age will be an age that will bow to the name of Jesus as Christ and creed of all.

CONDITIONS OF ENTRANCE INTO THE CHURCH.

According to the Holy Scriptures, which we must take as our only guide, there are four necessary steps which lead us from a state of condemnation and sin into the kingdom of joy, forgiveness and peace. These are *faith, repentance, confession and baptism*. These are linked in one holy union, and "what God hath joined together let no man put asunder."

Concerning the necessity of faith, repentance and confession, I believe there is no controversy. As to the origin of faith, the evidence of repentance, and the manner of confession, there may be a difference of opinion, but that these three are necessary we all admit. Concerning the question of Christian baptism there should be the same unanimity. All admit that the immersion of the penitent believer in water is *Christian baptism*. In this respect there should be no controversy, for we know it to be primitive or apostolic. From the divine order of things we dare not deviate.

THE LORD'S SUPPER.

In the apostolic church the disciples came together upon the first day of the week to break bread (Acts 20:7). Two things are obvious here. First, that it was an established custom for the disciples to come together upon the first day of the week, and, second, the primary object of their coming together was to break bread. Jesus said, "Do this in memory of me." To be faithful to the Scriptures, we should meet together upon the first day of the week, to keep the Saviour's request, to commemorate his love until he comes to gather the redeemed unto himself in the fullness of joy.

✂ THE DIVINE MODEL.

Here is the church of Christ as it was in the beginning. The church, with the commands and ordinances as they were given by Christ and the apostles. The church that has no name but the divine, no creed but the Christ and no guide but the Bible. Some have looked into the future for an imaginary church. They try to conceive how it is possible to hold to their human names, human creeds, conflicting dogmas and doctrines, and yet unite upon some basis which will satisfy the minds and hearts of all concerned. But we must remember that it is not for man to determine the basis of union. This must be left for Christ and his apostles. This is all we ask in our movement for the restoration of apostolic Christianity. It is simply a return to the divine order of things. In this, we assure you that we do not ask you to come to us, but to come with us to Christ and apostolic teaching. We }

believe this is the greatest movement ever born upon the American continent. Yea, the greatest movement that ever stirred the heart and the mind of man. And under its inspiration we go forth to lay the broad spiritual foundation of the temple of our God, whose pillars shall rest upon the uttermost parts of the earth and whose lofty arches shall forever reverberate with the echoes of immortal songs, going up from every nation, kindred and tongue, to forever glitter in the sunbeams of eternity. I praise the day I became identified with this movement. With all my ransomed powers, I praise my God to-day that he counted me worthy to be enlisted with those who plead for Christianity in its pristine glory. I am glad to be numbered with the seven thousand ministers of the gospel who make known to the world the great plea of the disciples of Christ, and, backed by one million and a half of followers, we will march over hill and dale to tell it, and to defend it and its glories forever.

Among the sects or denominations are many who are sincere in their belief, and we hope to meet them with rejoicing on the morning of everlasting day. In their creeds and confessions are many things which are sacred, but none so sacred as those which we find written in the only charter of immortality to man. There is no name like His name, no creed like the Christ, the Son of the living God, and no plea like the plea for the union of baptized believers on the Bible, and it alone. No aim like the aim to restore the church to its primitive or apostolic worship, and the gospel to the form in which it was delivered.

GROWTH OF THE MOVEMENT.

Statistics show that the disciples of Christ have increased more rapidly than any sect or denomination in America, and they now seem destined to sweep the globe. And why not? Christianity is not an experiment. God is not a man that he should make an experiment. Jesus Christ was not idly boasting when he said to Peter at Cæsarea Philippi, "Upon this rock I will build my church, and the gates of hell shall not prevail against it."

It has met *opposition* as Christ predicted it would. It has passed through the fiery furnace of the most scathing criticism, but, like the pure gold of Ophir, it has come forth with a radiance, a grandeur and a glory which surpasses all theory and all speculation of all generations of men. Men have suffered and men have bled for it. The history of their persecution is a book of many pages, and each page is stereotyped in the foundry of eternity. The work of their marvelous lives will be read and reread in the glorified image of their souls when earth has been dissolved and its empires have been forgotten. But why all this opposition? Only because the human mind is slow to receive the truth and to grasp the reality. The calmest sea does not always carry the most passengers. The thorn may prick the hand that plucks the rose. So apostolic doctrine may meet opposition, but from the passing clouds we turn to gaze upon the rising sun that brings us the glad message of a better day when truth shall reign triumphant forever. The word of the Lord has spoken; it can not fail. Oh,

men and angels, hear! Before Him who leads us in this holy mission all opposing powers, with their shattered veracity, must take their last stand and the flag of faith float in the skies of God. The redeemed are rallying on "Zion's holy hill." In their midst stands One bright and fair. No blood-stain is on His raiment now, but, clad in the glorified robes of the race he came to save, he utters his last prayer, "Father, I thank thee that thou hast heard me; *they are* one, as thou, Father, art in me and I in thee." Then together we can sing with one united voice in spirit and in truth:

"All hail the power of Jesus' name!

Let angels prostrate fall;

Bring forth the royal diadem,

And crown him Lord of all."

Amen.



WILLIAM TERBS BROOKS.

WILLIAM TEBBS BROOKS.

W. T. Brooks was born eight miles north of Paris, Mo., on the 28th of December, 1869. His parents were Evan S. Brooks and Malvina Kennedy Brooks, both of Kentucky stock—the father from Mason County, Ky., and the mother's people from Bourbon County.

To these parents were born four boys—Crayton Sandifer, William Tebbs, Clyde Evans and Arthur Kennedy—three of whom entered the ministry; the other one (Clyde E. Brooks) entering the profession of medicine.

The Brooks family has had in its line many preachers, notably John Thomas Brooks, grandfather of the subject of this sketch, and John A. Brooks, an uncle. John T. Brooks was a pioneer preacher, editor and lecturer of Kentucky and Missouri. John A. Brooks was noted as a lecturer, preacher, revivalist and politician. He was candidate at one time for Governor of Missouri, and at another time was candidate for Vice-President of the United States.

W. T. Brooks graduated from Perry College in Missouri and from the Bible College of Kentucky University, receiving his diploma from the latter institution in June, 1896. He taught school two years in Missouri before entering college, receiving a State certificate from the Paris Institute when only eighteen years of age. During his college life in Kentucky he was editor of the college paper, *The Transylvanian*, manager of the Lyceum Lecture course, and pastor of two churches—Bridgeport and Turnersville, Ky.

After graduation he was married to Miss Minnie Christy, of Lexington, Ky. The newly married couple moved at once to Ladoga, Ind., where they held a pastorate for six years, which resulted in six hundred being added to the church.

In 1904, W. T. Brooks entered the evangelistic field, and has since that time been actively engaged in revival work. He retains his home at Ladoga, Ind., where reside at this date his mother, wife and little daughter, Virginia.

SERMON XII.

AN OLD LOVE STORY.

W. T. BROOKS.

(Stenographically reported as delivered in Ryman's Auditorium, Nashville, Tenn.)

Love, courtship, marriage, birth, death. What an old, old story; yet how new. War, famine, pestilence and persecution have marked the passing of the centuries, but the shining thread of this old story runs through it all. There is a little book that I know, containing four short chapters, all of which you can read through in twenty minutes, that is the most exquisite love story ever written. Pathos, affliction, toil, love, life, death—all woven into a story as beautiful as an angel's dream. And the story is true. Better than all else, it has to do with one we all know and love—our own precious Elder Brother.

We are told in the first lines about some Ephrathites of the beautiful village of Bethlehem-judah. Here we find a happy home containing the father Elimelech, the mother Naomi, and the two boys Mahlon and Chilion. Now the secret is out and you know my book. It is the Book of Ruth, set as a beautiful jewel between the Book of Judges on the one side and First Samuel on the other. How much does God honor woman! Two books of the Bible named for women; one was for the beautiful Queen

Esther and the other for a Moabitess girl. The widow and her mites will be remembered when John D. Rockefeller and his munificent donations have been forgotten. The story of that alabaster box and the penitent woman will be told when Helen Gould and her millions are crumbled into dust. Ruth will be honored when Joan of Arc and Josephine have faded from human history.

There came a famine in the land of Bethlehem, and Elimelech and his wife had had to gather their belongings together and journey to some place where there was bread. They passed around the sea into the land of Moab. Did you ever consider the influence of famine and persecution on the history of the world? Do you know that our own land has been peopled with those who were persecuted and lashed into the sea, or were stricken with famine? Our land of liberty furnishes one more chance to the man who has been pushed to the last extremity in the Old World. A quarter of a million landed at Castle Garden last year. They come, a starving horde, to battle for bread. This man had planned, no doubt, to remain in this pagan land only a little while, but the seasons swiftly passed, and he found it hard to return. Then Elimelech sickened and died. They buried him in this strange land. It must be an awful moment when a wife stands by an open grave and sees the body of her husband laid away forever. No strong arm now upon which she can lean, no brave heart to help face life's problems, no sheltering bosom to protect her from life's storms. Naomi was stricken with terrible grief.

And death is always sad. I was riding with some

friends in a certain Southern city one Sunday afternoon when we passed through the city of the dead. A lady in the carriage asked the driver to stop the horses a moment. She pointed to a little group about an open grave. A little white casket was being lowered into the earth. There stood the young parents, sobbing out their sorrow. The lady in the carriage said, "I know what all of that means, for I buried away a little babe only a year ago." Sorrow makes the whole world kin. I read the other day an anonymous poem entitled "Tired Mothers."

"A little elbow rests upon your tired knee,
Your tired knee that has so much to bear:
A child's dear eyes are looking lovingly
From 'neath a thatch of tangled hair,
A little hand clasps yours with loving touch,
The warm, moist fingers are holding yours so tight—
You do not prize the blessing overmuch,
You are almost too tired to pray to-night.

"But it is blessedness.

A year ago I did not see it as I do to-day:
We are all so dull and thankless
And too slow to catch the sunlight 'till it fades away.
But now it seems surpassing strange to me
That, while I wore the badge of motherhood,
I did not kiss more oft and tenderly the little child
That brought me only good.

"And if some night when you sit down to rest,
You miss the elbow from your tired knee,
That restless, curly head from off your breast,
That lisping tongue that chattered constantly;
If from your own the dimpled hand has slipped,
Never to nestle in your palm again;
If into the grave the little feet have crept—
I could not blame you for your heartache then.

"I wonder so that mothers ever fret
At children clinging to their gown,
Or that footprints when the days are wet
Are ever black enough to make them frown.
If I could kiss a rosy, restless foot,
Or hear it patter in my home once more;
If I could find a muddy boot,
Or cap or jacket, on my chamber floor;
If I could mend a broken cart to-day,
To-morrow make a kite to reach the skies,
There is no woman in God's world can say
That she is more blissfully content than I.
But, alas! the little pillow next my own
Is never rumpled by a shining head:
My singing birdling from its nest has flown.
The little babe I used to kiss is dead."

Afterwards the boys married. One married a girl by the name of Ruth, and the other's wife was named Orpah. Beautiful names, and no doubt beautiful girls. I feel sure they must have all lived in one family, for there seems to have been such a close companionship and tender affection between them all. There is an after-touch in the story that shows that the girls were very kind to their husbands and to the mother.

The years passed quickly by, and then the boys also sicken and die. Naomi's heart cries out in agony and distress that she came into the land full and now she is bereft. Having buried the last of her family, her heart now turns to the scenes of the past, and she wants to go back to Bethlehem, where the first years of her married life were spent. There the boys were born; there she had been so happy and so hopeful. She was homesick. Homesickness is the worst disease in the world. No medicine will reach it, no human

comfort will alleviate the keen pangs. In my college days I saw this illustrated every year. I once came upon a grown man on the college campus crying like a child. I asked him what was the trouble, and he told me he was homesick. I told him to go home. "No, no, I must stay ten months," he said; "and my wife and baby are away up in Canada." "Well, cry," I said; "it will do you good."

One of our lecturers has told us of his experience when making a tour around the world. He said he was in Tokyo waiting for a ship to sail for Frisco. The time was dragging, and he was impatient to get away. He said he longed to see some one from the States, or something from home, if only a dog. He turned a corner, and, to his joy, he beheld a Standard Oil wagon pulled by a pair of Indiana mules and driven by a Pittsburg Irishman, and he ran with all his might, and when he reached them he kissed wagon, mules and all.

Naomi started home one morning, her daughters-in-law attending her a part of the way, and as the rising sun bathed all the land in beauty they came to a crest of a hill, and then the mother turned and said: "Go, return each to your mother's house: the Lord deal kindly with you, as you have dealt with the dead, and with me." Then she kissed them, and they all lifted up their voices and wept. And they said unto her, "Surely we will return with thee unto thy people." And Naomi said: "Turn again, my daughters: for why will ye go with me? It grieveth me much for your sakes, that the hand of the Lord has gone out against me."

Then Orpah kissed her mother good-by, and turned back to her own people and her own gods. That poor girl's name is forever lost. Not one hint of her after-career do we find. Just so there will be those in this revival who will pass to the hilltops of experience, and if they turn back it will be a turning into worse than oblivion. Ruth clave unto her mother, and said: "Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest will I die, and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me." United in this wonderful love, they passed on into the land of Bethlehem-judah. When they had come to the town, the people said, "Who is this woman? Is it not Naomi?" And she answered and said: "Call me not Naomi, but call me Mara; for the Lord hath dealt bitterly with me. I went out full, and the Lord hath brought me home again empty."

You know the beautiful story of the Oriental courtship; how that the young widow Ruth went into the fields of Boaz to glean, and the rich farmer fell in love with her. Then followed the marriage, and after that a baby boy was born into the family, and then the women of the neighborhood all came in to see the baby and to suggest a name. They gave the poor little, defenseless fellow the ugliest name on the list. They called him Obed. But Obed was the father of Jesse, and Jesse the father of David, and David the father of Solomon. You come right on down the line

of royal descent until you find our Lord and Elder Brother.

1. Love seeks companionship. "Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge." This is true love. This desire for companionship forms the very foundation for the happy home. This explains the mystery of the girl who leaves her own father's home and goes out to live with another. It is love desiring companionship. The man who wouldn't rather spend his evenings with his wife than with a lot of loafers around a store or saloon is wrong at heart. His love needs reviving. That is the hardest struggle of the evangelist's life—leaving home. In my heart there is always a picture of a modest little home in Indiana where the old trees bend their cooling shadows and the flowers blossom by the door; where wife and baby wait for the letters day by day, and greet ever and anon the father's return. No amount of money received could repay for the yearning for companionship of loved ones. It is only the stronger call of the Saviour who needs reapers for his whitened fields. After all, the companionship of Jesus is a rich compensation to us all. When his disciples were troubled at the thought of his death and their separation from him, he said, "Let not your hearts be troubled: ye believe in God, believe also in me. . . . If I go, I will come again and receive you unto myself." Then again he said, "Lo, I am with you always, even unto the end of the world."

2. Love seeks identification. "Thy people shall be my people, and thy God my God." This ought to for-

ever silence the theory that the mother-in-law is a natural enemy. When you marry, you will marry the whole family, whether you want to or not, but you ought to want to do that very thing. Added ties of love, added brothers and sisters.

The people of God ought to seek to become one family. After all, it is largely a question of courtship and love. Whenever the churches come to love each other as they should, they will find some way to get married. If a young man and maiden love each other and want to get married, the parents may lock the girl in the attic and send the boy across the continent, but she will get out and he will come home and there will be a wedding. I am not spending much time preaching on the basis of unity, but devoting myself largely to the task of bringing the people of God to the point where they will love each other so much that they can't live separate and be happy.

3. Love grows tender at the thought of death. "Where thou diest will I die, and there will I be buried." When the thought of death comes, there is no room in the heart for hard thoughts or selfishness. The hours when death hovered over your home were the seasons when you were close to God. I was once called into a home by a stricken father. He met me at the door, and then led me to a darkened corner of the room where I bent low over a cradle to catch the breathing of an infant, breathing as soft as the rustle of an angel's wing. Then he led me into another chamber where the white pall was pulled gently back, and I saw the face of the mother; the face chiseled into cold white marble by the hand of death. Down at the

gates of life and death the old tragedy had been re-enacted, and the one life had been given for the other. How tender was the heart of the lonely father.

So when we think of Jesus' death our hearts grow tender toward the dear one who suffered and died for us. The suffering, dying Saviour has melted the hard hearts of this old world, and men have turned to him in tenderest love. There is no way to pay the debt we owe, save by love.

4. Love is sure of its own constancy. "The Lord do so to me, and more also, if aught but death part thee and me." Love is so weak in many hearts toward God that they are never sure about its existence. Ask a man as to his political faith and you can hear his answer ring out for a block away, but when you sound him on his religion, he stammers and falters and says he is not sure. We need people of such strong love that they make its expression sound to the ends of the earth; men who will prefer to die rather than do wrong; men who are proud to proclaim faith in Jesus Christ.

When Jesus stood by the sea that morning and asked Peter that question, "Peter, lovest thou me?" it was the longing heart of the risen Christ seeking an expression of love. And so the Saviour calls to you to-night to speak to this multitude of your love. If you turn back, your name is lost and your life is shorn of its power, but if you turn to this God, giving up your idolatry and sin, your name will be written in the Lamb's Book of Life and you shall be saved.



C. J. SHARP.

C. J. SHARP.

C. J. Sharp, of Hammond, Ind., the subject of this sketch, was born in Hendricks County, Ind., on Oct. 17, 1876. He is, and always has been, thoroughly a Hoosier. He left the farm at the age of eighteen with only a common-school education.

The next eight years of his life were extremely busy years, having in that time completed his education by graduating from Chicago University with the degree of A.B. He had previously graduated from the Tri-State Normal College at Angola. During this eight years he not only completed a seven years' educational course, but during the same time taught two school years in the country schools, served as principal of the Angola High School for three years, and served as student preacher for the church at Hammond for one year.

Bro. Sharp is now in the tenth year of his pastorate at Hammond. In these ten years he has led the Hammond Church from the position of one of the weakest in the State to be one of the strong churches of the State. He began with six members, but has added over twelve hundred; with no church property, but now has a \$45,000 plant, by far the best of any people in the great Calumet vicinity.

Aside from his own congregation, he has planted six other churches of Christ in the Calumet region. With a continuous round of money-raising and evangelizing, he has brought our cause to the forefront in this difficult field. He is now president of the Calumet Christian Missionary Association, a member of the

State Board of the Indiana Christian Missionary Association, and a member of the National Board of Christian Endeavor.

SERMON XIII.

THE BIRTHDAY OF A KING.

(Christmas Sermon.)

C. J. SHARP.

"Thine eyes shall see the King in his beauty."

"Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east, saying, Where is he that is born King of the Jews?"

"And Pilate asked, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. . . .

"And he said unto the Jews, Behold your King. . . .

"And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, KING OF THE JEWS."

There is nothing so wonderful as a birth. One day amid the whirl of spheres a new world was born. Scientists tell us that the birth of a world is the occasion for all the rolling spheres of the universe to bow and do it reverence. Man, who aspires to comprehend the works of his Maker for ages in his many-syllabled science, yet stands only where he did on the morning of creation. He can guess, invent terms and coin cunning phrases, yet he must close his every sentence with a question mark over the mystery of a birth.

Again out from the mysterious hitherwhere there comes a newborn life, a human soul; born we say, but whence? And whither bound? When man's wis-

dom alone can solve the mystery that hovers over a single cradle, we can look with deeper respect upon his learned pronouncements touching the perplexing problems of a world.

But it is the birthday not alone of a mortal that to-day we consider, but the birthday of a King; yea, *the* King. The world that was born has never offered the slightest excuse for its being except as a temporary home for a creature whose dreams are greater than a world, greater than a universe. A half-remembered dream says he came from God. An all-comprehending desire is that some day he shall go back to God, there to be, to live and learn when worlds have come to the end of the way in the mighty procession of the planets, and their dirge has been sung among the spheres in final catastrophe. The birth of man for whom the world is made gives room for deepest thinking, and yet we pass it all to-day for a consideration of the birth of the *One* among all, the greatest of all, the King of men.

"Give us a king," said the Jews to the prophet of old, and their cry has been taken up and echoed through the ages. "Give us a king," say men in groups large and small. Give us one who can command us, lead us, protect us. In finance, in statesmanship, in enterprise large and small, is ever the cry for the king. Strange anomaly this when placed beside the other common cry of men, "Give us liberty and freedom." Can it be that these two deep-seated desires are after all consistent? Give us a king with power to rule, with wisdom infallible to counsel and guide, strength to defend against every foe including

death, and a purpose only for his subjects' welfare and happiness. To-day, though we stand on the top of piled-up centuries and though we have gone to school to all the years before us, we watch still with eagerness for the answer to the old cry, "Give us a king!"

Who shall be the great man, the one commanding and towering form of the centuries? Will he be a preacher, a statesman, a discoverer, a scientist, an inventor, an architect, a conqueror? Whom shall we crown? To whom shall we give the palm?

If he be a preacher—that is, a prophet with a message—he must be able to answer to completest satisfaction the questions that come out of the deepest wells of the human soul. The problems that cover time and shake hands with eternity on either hand, he must answer from the standpoint of one who knows and does not guess. Could we find such an one, we should be inclined to hail him king, crown him and beg to follow him.

Statesmen have ever held high places of esteem and honor, and have written their names large in the affairs of men and nations. Will the great man of the centuries be a statesman? If such an one is to fill the place, he must not only rise above every paltry and selfish end, but he must be able to establish a world-wide rule of all-embracing justice. Let him do that and then reach out that he may establish his rule heaven-wide where millions of sorrowing hearts, crushed beneath guilty oppression, may rise from the graves to stand before the bar, there to receive the balm of Gilead, from the hand of the great Physician

with mercy, justice and reward. Lord, give us such a statesman and we shall crown him king.

Shall the great one be a discoverer? We shall hail him with delight, but, to satisfy our souls, he must not only show us the way to the frozen unknown realms of earth and chart the path to the unknown pole, but heart-hunger will rest with none other than he who can trace the path to the poles of eternity. No one less are we willing to crown as our king.

Shall the hero of the ages be a scientist, bending over his microscope to discover the principle of life? Yea, let him find it and then show us the principle of eternal life, then indeed shall he be our king.

Shall the one whom we shall be glad to acclaim as king of men and king of kings be an architect, a builder? We have waited long. We have seen magnificent cathedral, resplendent mansion and granite pyramid, devised almost with the cunning of a god. And yet, O builder! thy cities and turrets and towers fall piece by piece like the block tower of a baby's hand, and a pile of dust at last marks the end of thy aspiring. When he comes who shall build a mansion resplendent, indestructible, eternal, he, though but a builder, shall have a claim to be our king.

In the chronicles of men's achievements the conqueror claims many a prominent page. We look and long, our hopes rise only to meet monotonous disappointment. Men have marshaled mighty, trampling hosts, have made nations tremble and thrones totter only to go down in final defeat, conquered by the conqueror of all. The mailed fist is as helpless as a baby hand to batter down the gates of the grave. Give us

a conqueror who shall triumph over death and cause to swing outward the gates of the sepulchre, and to him we shall be ready to say, "Hail, O King!"

Show us, O thou almighty One, the one, then, in whom all the wisdom, grace and power and might and dominion of all these kings combine, for he shall be King of kings. He whose message will fill the hungry souls of men; whose rule shall bring justice pure, unerring and eternal; who shall chart unerringly the paths of eternity; who shall build an eternal mansion fit for immortality; who shall go through the gates of death and conquer there, where all have failed, and shall bring us life eternal—"to him be glory and honor for ever, the King eternal, immortal." When He is found, then cease earth's age-long cry, turn back the tide of tears, and join in triumph's song: "We'll crown Him King of kings and Lord of all." Humble may be his birth, but "show us where he is to be born that we may worship him." From henceforth the earth shall rejoice over the birthday of our King.

Near two thousand years ago, in little Bethlehem, a babe was born, innocent, helpless, human. A virgin mother's bosom pillowed his head, while with searching gaze she sought to fathom the mystery of his life. O mother, couldst thou have but seen to the depths of that life! Around the manger cradle dumb cattle lowed, while outside was a world of humanity staggering beneath the burden of its weariness; eyes grown red with weeping, hearts grown dumb with hoping. But hark! the stillness of the night grows vibrant with music; the darkness flees before a scene of glory.

An angel's voice breaks forth in song: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

Can it be that men yet live whose ears are deaf to that song? Men have looked for the cradle of liberty, but they only have found it who have found the cradle of Bethlehem.

Yet the cradle is not enough. He came that men might walk with him. His journey shall be down into the deepest recesses of the hearts of men. "Never man spake like this man." When men have stopped to listen they have found that he is the Prophet whose message shows familiarity with eternity. His language is of that land of which babyhood is a half-remembered dream, and toward which old age has ever looked and longed. He is the one at whose feet the centuries have sat trying to drink in the wisdom that fell from his gracious lips.

Walk with Him, or behold Him as he passes before the eyes of the world in the panorama of the centuries. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." He is driving oppression before Him; where he has gone, grim

Despair has fled in defeat and Hope has broken into song. Injustice and War, though stubbornly, yet most certainly sound retreat. The clouds are rifted; the dark night of ignorance and superstition that has hung like a pall, gives way before the light. The seats of ancient heathenism totter; thrones do Him obeisance, and above them all he has builded the eternal throne where every wrong shall be righted in all the earth and righteousness shall receive its full reward. Bring forth the statesman's crown, for he is King of all.

Walk with Him where sin and shame grow side by side like the tangled poisons that draw their life from bog and fen. Go down to the dens of despair; there chains break and souls are free. Go with Him where backs bend and hearts break under their weight of sin and woe, and behold him bind it all into the form of a cross, which he bears for all; the sin and woe of a world borne in one mighty burden.

Look out and away and beyond the crumbling palaces of men, and behold a house of many mansions which time can not destroy and whose beauty shall never fade.

Go with Him on down to the grave to meet the one unconquered foe. O King! thou hast a worthy foe. A world's hope, a world's life, is at stake to-day. Dark, hovering clouds of fiendish hate thine only guard and comfort. Conquer and we live, fail and we perish. Centuries have paid their toll in millions to thy battleground. The solid phalanx of men since time began have marched steadily to defeat before thy enemy, death. Thy last enemy is death. The

proving-ground is the grave. Shall He who has stood triumphant over wind and wave, who has weathered the fiercer storms of the raging passions of men, he whose power broke Lazarus' bonds, shall he who brought the world its only right to hope, now go down in defeat or come forth triumphant, conqueror?

The world has rejoiced over the return of its heroes. When Augustus and Constantine and Trajan and Titus have come back from their battles, what a pageant of glory and frenzied applause! Gold-decked chariots and silver tumpets; arches and trophies before, chained captives behind, and garlands to deck the way.

Ah! friends, you know the story well. The Son of man fought with the conqueror of conquerors. Hear again the angel's message: "He is not here, he is risen." Hail Him as he comes, the mighty One. His foot upon the neck of death. No captives at his chariot's wheel; he has set free those who were captives. The grave shall be no longer the goal of the mighty marching hosts of men, for "death is swallowed up in victory." The grave has been changed into a gateway into Glory-land.

Glory and honor and dominion and kingship evermore are His, for *He is King*. The builder whose work shall not decay; the One with the message from the Maker of men; the One in whose keeping is justice evermore; whose wisdom leads the way through darkness unto light; whose power knows no defeat. The Prince of peace, the Star of hope, the Sun of righteousness, bade a world good morning from the manger of Bethlehem. Well may God's angels bear

the news and a world redeemed respond in praise.
“For unto us a child is born, unto us a son is given;
and the government shall be upon his shoulder: and
his name shall be called Wonderful, Counsellor,
Mighty God, Everlasting Father, Prince of Peace. Of
the increase of his government and of peace there
shall be no end, . . . upon his kingdom, to establish
it and to uphold it with justice and with righteousness
from henceforth even for ever.”

“All hail the power of Jesus’ name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all.”



J. V. COOMES.

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J. V. COOMBS.

J. Vincent Coombs was born in Indiana, and spent his early days on a farm in the Eel River Valley. After completing the course of study in the village of New Brunswick, he entered the Academy of Ladoga. In 1877 he graduated from the Central Indiana Normal School. In 1879 he took a course of training in the Philadelphia School of Oratory and Elocution. He graduated from the Chicago University in 1882, completing the classic course. He entered the profession as a teacher, and, after teaching a few years in the public schools, he was elected president of the Central Indiana Normal School.

He was president of East Illinois College for two years, and in 1883 became Professor of History and Literature in Eureka College.

Professor Coombs is the author of five books on educational subjects. But it is in the lecture field that he has won his greatest fame. He entered the lecture field in 1886, and has visited every State in the Union. Having been a teacher, he is exceedingly popular with educators, and has many engagements with colleges and institutes. Having crossed the continent eight times, he has a national reputation, and last year could not fill half of the calls made upon him. A scholar and an orator; his lectures are keen, clear, witty and eloquent. Professor Coombs as a speaker is always entertaining, and at his will carries his audience from tears to laughter.

SERMON XIV.

THE TRANSFORMING POWER OF THE GOSPEL.

J. V. COOMBS.

TEXT.—Rom. 1:16: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

The Roman letter is one of the most remarkable books in the New Testament. Paul begins this Epistle by calling the Romans brethren, and assuring them of his love and his constant prayers for them. Then he tells them of every mean thing that they had ever done. If I would preach a sermon like this one of Paul's, I would have empty pews the next service.

Paul declares that he is not ashamed of the gospel. David said, "I am not ashamed to speak before kings." Some are afraid to speak for Christ in the whirl of society. In using the word "power," Paul used the Greek word that means dynamite. Hence he affirms that the gospel is the dynamite that is to save the world. God has ordained that water must quench thirst, that food must appease hunger, and that the gospel must save men from their sins. The occasion for this expression seemed to have originated from the opinion that Paul was afraid to preach in Rome. He had expressed a willingness to preach to the Romans, but he said he had been hindered. The

Romans said to him: "Paul, you may charm the effeminate Greeks with your eloquence; please your countrymen, the Jews, with your religious zeal, or fascinate the barbarian with your pathos—but you are afraid to come here with that little thing, 'The Gospel,' and combat the power of Rome. Do you not know that we deify power? We glory in our cohorts. Our armies have conquered North Africa, penetrated the wilderness, gone to the foot-hills of India, and hurled the Picts and Scots back to their hiding-places in the glens. The whole world reposes in peace to-day under the shadows of our eagles." Paul accepted the challenge and told them he was willing to pit the power of the gospel against their Cæsars, for this reason: The power that I bring to you is the power of God. It is as much greater than your power, than God is greater than man. You glory in your Cæsars, cohorts and legions, but we glory in the power of almighty God. But, still more, the power that we bring is the power to *save*. You go to kill, we come to save. Where you go there is destruction, crying and sorrow. Fields are trampled under the foot of the war-horse and gardens are made waste, but where we go, there is joy, gladness and peace; for one of our prophets said, "Ye shall go out with joy and be led forth in peace." But still further, you have failed in your purposes. The fondest hope of every Roman was the conquest of the whole world for Cæsar. That desire is hopeless. Your legions have conquered a small strip of territory on northern Africa, but they have never gone beyond the desert. You made war on the Britons, but the brave Scots and Picts hurled you

south of the wall. Your cohorts crossed the blue Danube, but the fierce Scythians compelled your army to retreat. Your soldiers went to the foot-hills of India, but they never scaled the mountains. With sword and fire, and torch and fagot, your marshaling armies have swept all Europe, but to-night your legions are in rebellion in Gaul, and all Germany is like a volcano charged with insurrectionary lava; ready any moment to burst forth and carry your soldiery into ruin. But the power that I bring to you is unlimited. It will convert the brave Picts and Scots and make them the grandest people on earth. It will scale the Himalayan Mountains, soar above your eagles, and make the desert blossom as the rose. For it is the power of God unto salvation to every creature.

When Paul had closed this little introduction, he had the attention of every Roman. Had he been talking to the Persian, he would have talked about prowess; to a Greek, culture; to a Jew, religion, but to a Roman, he used their charming word "power." The gospel is the power that will save the nations, society and the individual.

First, let us see the transforming power of the gospel upon the nations. The Hottentot, only a few years ago, was a term of reproach. He slept in his hut or hole in the side of the hill, and crept out at dawn to eat the leavings of the lion, or roots of plants; he sold his wife or children at his pleasure. When his mother became old, he tied her in the forest, and left her to be eaten by the beasts of the wilderness. England wanted to Christianize them by teaching them the arts—how to build houses, plant corn, raise

gardens. She failed. Then she said, we will educate them, after which we will teach them the gospel. They took Africanus, the chief of the tribe, to England, and taught him to read and write, wear citizen's clothes and to be polite. When he returned to his tribe he found his men were in war with another tribe. He threw off his citizen clothes, donned the garb of a warrior, went to battle, conquered his foe, split open his head, drank blood out of the skull, and fastened his teeth into the quivering heart of his enemy. That was all that education did for him. Livingstone said, "We will try God's plan, and teach him the gospel." When poor Africanus saw the beauty and mercy of the teachings of Jesus, he cried: "O God, have mercy upon this poor sinner." He became as docile as a child, and led his tribe to Jesus. They now are a regenerated people, living in good houses, caring for their children and living godly lives. Social reform, education or the arts could not have transformed these Hottentots. The gospel is the power to save men and nations. Charles Darwin had a theory that man was a development. There was, however, a missing link. Mr. Darwin went to the Tierra del Fuego Islands. Here he found a being low down in the animal kingdom. Darwin said: "This is not a man, it is not a beast. It is my missing link." Sad for the theory of Darwin, the missionary went to the Fuegians, and twenty years after, when Mr. Darwin went to the islands, he found his missing link wearing good clothes, living in fine houses and obedient to the law. Mr. Darwin said: "I can not accept your doctrine of Christ, but any system that can do

this for humanity has my support. There is my check for five thousand dollars." He died a subscriber to the missionary fund.

Dr. March relates the following strange piece of history. He says that three missionaries on a war-ship arrived at the South Sea Islands. They saw multitudes of naked barbarians dancing around their war-fires. The ship would not land. The missionaries, with their Bibles upon their heads, swam ashore and cast their lot among twenty thousand cannibals. Whenever they caught a white man he was put into the boiling-pot and was eaten as they celebrated the event. There was not one yard of cloth in the island of twenty thousand people. Children were murdered by parents, and the aged were buried alive to get them out of the way. The greatest hero in the tribe was he who had killed the most men. When these naked cannibals met in the solitary places, they savagely looked upon each other as a lion looks upon its prey. The missionaries taught these cannibals the power of the gospel. They accepted the teachings of Jesus. In twenty years there was not one cannibal in the entire island. Children were trained in truth and justice, and the aged mother was taken to the home of the son or daughter to be cared for. Dr. March says they were a transformed people. You could hang a bag of gold upon a limb of a tree and no one would touch it but the owner. They were a truthful and honest people. Nothing but the transforming power of the gospel would have made this wonderful change. Law, regulation and restriction may better the condition of society, but the gospel will transform it.

Near Amoy, in China, a farmer cultivated a few acres of ground that he had inherited from his ancestors. He was addicted to the opium habit. He sold a rod of his farm here, and two rods there, until he saw that he could not support his family longer on this contracting farm. He was balancing in his mind whether he would sell his wife and children or commit suicide. He could find no sale for his wife. He decided to go to the ocean and commit suicide. As he passed along the street, contemplating self-destruction, he heard the missionary telling the story of the Christ. He paused and listened. He took hope. He went back and slept on the ground that night, wondering why this story had such a mysterious influence over him. He came back again, accepted the Christ, and hastened home to tell his friends. When the missionaries went back in the mountains to see what their convert was doing, they found eleven churches organized. They had regular preaching and native preachers.

A missionary was walking the streets of Amoy, China. He saw a man climb upon a little hill and begin to talk to the people. Asking who he was, he was told that he was a story-teller, a man that went about to learn a new story and then tell it for remuneration. He was much like one of our elocutionists, whom we pay to make mouths at us. At once he said, "I will tell him the story of the Christ." Calling a converted Chinaman into his tent, he said, "I have a good story to tell you about one Jesus that lived a long time ago." He then told him the story of the Christ. When he finished the story he said to

the Chinaman, "Can you tell this story?" Depending entirely upon memory, of course, he could tell it. After repeating it to him, he said, "Go back and tell this to your friends in the mountains." He went two hundred miles into the mountains to tell the story. When he arrived in the village at night, he woke up a friend and said, "I have a great story to tell you about a man that lived far away, a long time ago." He then told the story to his friend. The next night five came to hear it; then ten came; now twenty. They made a small shelter where now a hundred came to hear about Jesus. They listened till midnight, and went home to talk it all over. They sent down to Amoy for the life of the man Jesus; they learned to read the story. When the missionary went into the valley to see what the convert had done, he found him meeting on the first day of the week to break bread. They were far advanced in Christian living. They gave up lying and stealing. Dr. March says: "They were keeping the ordinances as well as we. They had fifty churches properly constituted. When a missionary made a trip through this country, he baptized seventy-five people." Again it was the transforming power of the gospel that saved these people.

The gospel is the power to save the individual as well as the nation and society. Knowles Shaw had an appointment to preach at Hamilton, O. When he came to the Miami River, all boats had been put up for the night. Down at the water's edge he found a drunken oarsman lying in a stupor in his boat. Shaw woke him and said, "Can you take me across the river?" "That is my business, boss." Shaw saw he

was very drunk, but Shaw had strong arms and he risked the voyage. In the middle of the river, Shaw said to the man, "What is your name?" "Blue Dick," was the reply. "But tell me, what is your correct name?" "If I ever had any other name, people do not use it now." "I will preach over there to-night; come and hear me." To the amazement of all, and the humiliation of many, Blue Dick came to hear this man of God. Shaw went back and greeted him and asked him to return. This greatly annoyed some of the elect. The next night poor Blue Dick came near the front. Shaw greeted him again. Some of the brethren said to him, "If you are not careful, that foolish fellow will come forward at the invitation." "I would to God that he might come," was the quick reply. "If he does, it will kill the meeting." "Then let the meeting die." The next night Dick made the confession and Knowles Shaw baptized him. Several years after this occurrence, he returned to Hamilton. Who met him this time? Not Blue Dick, but Brother George Meyers, the husband of a good wife and the father of intelligent children, and yet this was he who a few years ago was called "Blue Dick." He became an active member in one of the Indianapolis churches.

I was in a meeting in a Western town. I saw a wife lead a miserable man into the hall. He was almost idiotic with drink. When I gave the invitation, he came forward, staggering as he came. I thought I would let him sit down and not take his confession, but as he reached out his hand he said, "Do you think Jesus can save a poor wretch like me?" I hesitated no longer. The next day I saw him buried with his

Lord in baptism. The man became an officer in the church. Some foolish people would say that this was a miraculous conversion. I say that it was the transforming power of the gospel.

Who has not heard the story of Fool Sam, so wonderfully told by Dr. Conwell? Fool Sam was a colored boy in Virginia that could not learn A from B. He went to Oxford, Ga., still unable to learn A from B. One day a preacher said, "Jesus loves everybody and wants all to be saved." Fool Sam spoke out in meeting, "Does Jesus love me?" "Yes, and he will save you." "Then I am worth something and I will love him." He became a Christian. His latent faculties began to expand. He graduated in Peabody University. In 1877 the President of the United States appointed him Minister to Liberia, not as Fool Sam, but as Hon. J. F. Hoskins. He became one of the editors of *Blackford's Magazine*, and one of the Missionary Board of the M. E. Church in South Africa. It was the transforming power of the gospel that wrought this change.

The gospel is the only power that we possess to save the world. There is no other gospel save the gospel of Christ that will transform the dens of vice. We need not try to redeem the world any other way. In Jesus, God has said all that he has to say on the scheme of redemption. The apostles told us how to preach this gospel, which is the power of God unto salvation to every creature. The New Testament is God's expressed will to man. Leave off preaching theories, speculations and philosophies, and preach the everlasting gospel. Sometime ago a lecturer in Boston

said, "The greatest delusion in the world is Christianity." Is it a delusion? Go down the aisles of yonder church, and on either side I will show you men who were once debased, depraved and vicious. This gospel has taken hold of them, and made them good husbands, loving fathers and noble citizens. If that be a delusion, we need more of it. Who are the deluded? Each Tuesday morning 220 physicians in London meet for an hour of prayer. The best medical intellect of the world is worshipping the Christ. Every Supreme Judge of the United States acknowledges Jesus as Lord. Judge Jeremy Black, James A. Garfield, and the men who have blessed the world, have been Christians.

Jesus says, "I am the way." He will lead us. "I am the truth." He will educate us. "I am the life." He will save us. If we have the Christ that will lead us, educate us and save us, we need no other prophet or prophetess. Jesus and the apostles gave us a perfect plan of salvation. If perfect, nothing can be added. Jesus not only gave us truth, but all moral truth. No teacher, philosopher nor critic has ever given the world one single moral truth. Who will try to state one single spiritual truth that is not found in the teaching of this wonderful Teacher? Back to the historic Christ, who spake as never man spake. Back to him who died for us, but now sits in glory. Back to him who said, "The heavens and the earth shall pass away, but my words shall never pass away."

Be still, listen, and hear the great Teacher say, "Hear these sayings of mine," and the Spirit of God echo, "I hear ye him."



COMMODORE W. CAUBLE.

COMMODORE W. CAUBLE.

Commodore W. Cauble was born near Salem, Washington Co., Ind. He taught two terms in the district school, and at the age of twenty-one entered the College of the Bible at Lexington, Ky.

He graduated with the class of 1899, and preached one year for the church at Dyersburg, Tenn. In the fall of 1900 he entered Indiana University at Bloomington, and received his master's degree in the Philosophy Department in June, 1903.

He was in the Divinity School of Harvard University during the year 1903 and 1904. While a student at Bloomington, he preached for the church at Orleans, and while at Harvard he preached for the little church at Manton, R. I.

On Oct. 1, 1904, he began a four years' pastorate at Greencastle, Ind. In the winter of 1908 he spent four months in Egypt, Palestine and southern Europe. He held a short pastorate with the Sixth Church, Indianapolis, and reluctantly gave up that work to go to his present field. He has been pastor at Martinsville since Nov. 1, 1909.

He is president of Bethany Assembly, and gives freely of his time and energy to the brotherhood in that important work.

SERMON XV.

MAN'S GREATEST DISCOVERY.

COMMODORE W. CAUBLE.

TEXT.—John 1:41: "We have found the Christ."

We are living to-day in an age of invention and discovery. Things are coming to pass now as never before in the world's history. Within the memory of a great many in this audience practically all of the discoveries of modern science have been made. To many of us the inventions and discoveries of our own generation seem to be the greatest aids to the progress of our advancing civilization. Were you asked to name what you consider to be man's greatest discovery, what would be your answer? If you are not sure of your reply, I shall be glad to have you hear me to the end.

Early in the first Christian century, Jesus heard that his cousin (John) was preaching in the wilderness of Judea and baptizing in the river Jordan. He left his home in Nazareth, and was soon listening to the great reformer. His presence was quickly discovered. The word was passed along that the expected Messiah was in the neighborhood. John was anxious for his disciples to see Him. As he was talking to two of them one morning, Jesus passed by. John pointed to him and said: "Behold, the Lamb of God!" The young men were anxious to satisfy their

own minds, so they followed the stranger and talked with him. We know the result of that conversation, for, in a little while, one of them, whose name was Andrew, ran to his brother Peter and said, "We have found the Messiah, which is being interpreted, the Christ."

I believe this is the announcement of the most important discovery ever made by a human being. "We have found the Christ." These words are prophetic. They throb with a divine expectancy. When we ponder them, visions rise up before us, for this was only the beginning of Andrew's discovery. In fact, at this time he had found but little of the real Christ. He had but a dim vision of His divine character. He soon found Him anew in the Sermon on the Mount. Christ grew larger and more powerful to the early disciples as they saw him heal the sick, forgive the sinner, and preach good tidings to the poor. This discovery was a continuous and a never-ending process. The cross, the block, the stake, then as now, revealed the power of the resurrection.

It is a happy day in every man's life when he begins to discover Christ; when he sees in Jesus what every man should be; when he decides to make the great Teacher his ideal and his goal. This is commonly called conversion, but it is only the beginning of that important process. It is but the springtime of Christian character. Then we are just beginning to know him. Life, conflict, defeat and victory—all lie before us. Uniting with the church is but the alphabet of religion. The study is exhaustless. We never graduate from the school of the great Teacher.

The whole of his truth has never been comprehended by mortal mind. The apostles were satisfied with being called learners. They regarded the Christian journey one of increasing opportunity and endless discovery. Paul said, "My desire is to know Christ and the power of his resurrection." Yet we hear him say, near the close of his own life, "Christ is past finding out." If you would know Christ, you must walk with him in sunshine and in shadow, you must go with him to the mountain peak, and bow with him in the garden. You may have to carry your own cross to Calvary, but wherever your pathway leads, he will go with you if you will let him.

Have we made this discovery? Have we found the Christ? This is man's greatest opportunity, for in Jesus, the Son, God the Father revealed the accumulated glories of the universe, the essential oneness of God and man, and the simplicity of the Christian religion. To be truly human is to be divine. God is like man, and man, at his best, is like God. Christ Jesus is the most complete expression of God's thought and the most perfect utterance of his love known to the world. In him is revealed all that God is and all that man should be. Christ is God's richest gift emptied into the soul of humanity, enriching and enlarging man that he may become more and more like God.

We can be no more than we permit Christ to be to us. Character without him will not weather the storms of this trying age. Have we made this discovery? Have we found the Saviour? I do not want to strike a sad chord, but I must confess that when I

come face to face with this question, I feel ashamed of myself and of my race. If we all knew Christ as we should know him, what a different world this would be. There would be no strikes, for the labor problems would be solved. There would be no drunkenness, no theft, no murder, no divorce, no war. Revolutions that are disrupting society would cease, and the principles for which Christ died would reign in the hearts of men. Christ is, and of right ought to be, the King of the whole world. He is more than we have suspected. His salvation is better than the church has dreamed of. He can cure every ailment of society, and solve all the perplexing problems of the twentieth century, and of all the centuries yet to come.

A few years ago I heard Dr. Charles W. Eliot speak to a Boston audience on "The Hope of the World." Of course it was a great address. In part, he said: "Education, good as it is, will not save the world, for the simple reason that you will find educated men on every side of every public question."

* "Culture," he continued, "will not save the world, for every strata of society breeds its own peculiar vice." He concluded by saying, "The unifying force and the uplifting power of Jesus and his gospel are our only ultimate hope." Christ and his gospel can save the world, for they will supply the instructive and the deepest needs of the human heart. Man has needs that must be supplied. At his best he is a religious being, craving fellowship with a higher power. He is the only upward-looking animal on this earth. Man must have a God. When asked why he was religious,

August Sabatier answered: "I am religious because I can not help it." He said at another time: "I am religious because I am a man and do not care to be less than human, and because humanity, in me and in my race, commences and completes itself in religion and by religion. I am a Christian because I can not be religious in any other way, and because Christianity is the most perfect religion in this world." Christ is the all and in all. Religion is the highest power of all the free activities of the soul, and its goal is the desire to discover and the will to obey. But the flower will not grow until the seed is planted, and it must be cultivated well if the best results are obtained.

Jesus Christ came to the world to sow new seed. He brought a new religion to this earth. He cared nothing for the formalities of his generation. He looked into the hearts of men and enquired into their life's purpose. He came that we might have life and have it more abundantly. Those who have learned how to love God as Father, and to deal with their neighbors as they would have neighbors deal with them, know something of the mission of the Master. Many men to-day do not know the Saviour, for they prefer darkness rather than light. Many have not made the great discovery, because their deeds are evil.

If our civilization is to be Christian in reality, as it is now in name, Christ must have a more prominent place than is given to him in the affairs of men to-day. He must be discovered and rediscovered until his power is felt in every department of human activity.

We need more of God's Christ in the affairs of men. We need to feel his heart-throbs in our hearts

and his inspiration for human service. Let me say, first, that the individual must find Christ. Christ is God's idea of a man. He is the divine prophecy of the perfect humanity into which every man may grow. He, and he alone, can satisfy our deepest needs. The heart of man is a great, restless, swerving, hungry ocean. Nothing that man sees or handles satisfies him. He is a bundle of longings, aspirations, hopes and fears. It has been said: "If you make a man a councilman, he wants to be mayor; if he is mayor, he wants to go to Congress. Send him to Congress, and he wants a seat in the upper house, and then he expects his friends to say he is capable of sitting in the White House." Carlisle said: "Man's unhappiness is a result of his greatness. It is because the infinite in him can not be supplied with the finite." We are trying to satisfy the spiritual with the material. We are spending our money for that which is not bread. In our wonderful industrial prosperity, we have forgotten that man is a living soul. We need to hear again the cry of Augustine: "Thou hast made us for thyself, and our heart is restless till it finds rest in thee." Many have forgotten their individuality, and have lost themselves in the multitude. They are comparing themselves with themselves, and judging themselves by themselves, as they all travel the broad road together. What a field for discovery! For the discovery of the better self and the inspirer of all true life! What a happy day for every man when his conscience awakes and he sees in Christ a friend and a Saviour who is worthy of his entire love, confidence and trust.

But it is not enough for the individual to find Christ. The church must rediscover him. The church must see in him a more sufficient Saviour. He deserves a more prominent place than is given to him by most churches to-day. He is anxious to lead his church to victory, but some are saying the work of the church will soon be done, and the kingdom of God will come to this earth over a secular road. O church of Christ, it is time to awake! You have in your keeping numberless souls. You are the most important institution in the world to-day! It is your duty to set men free, to break the fetters of superstition, to give this dark earth light, and to make Christ the world's King. Your mission is to serve humanity. Your ultimate goal is the establishment of the kingdom of God in all the earth. You are the world's greatest servant. But your work is lagging because your workers, indifferent and divided, are misplacing the emphasis. Many are asking to-day, How may we save our church? If you would save your church, lose it in service. If all who love Christ would listen to his heart-throbs a few hours each day, it would not be long until we would find that he is much more concerned with building up the kingdom and righteousness in the earth, than he is with our petty denominational difficulties. If you would understand the nature of the ideal church, go to the writings of the apostle Paul. In genius and in consecration, in passion and in power, no man, during the long roll of the centuries, has written his name as high as the apostle to the Gentiles. When we first see him he is leading an opposition against the church. One day,

while his hand was uplifted, ready to strike a little band of worshipers, Paul heard Jesus say, "Saul, Saul, why persecutes^t thou me?" On that day Paul learned two important lessons. He learned that Jesus was not dead, but living. He learned that to persecute the church was to persecute the Christ. From that day until the day of his death, he never tired of proclaiming the risen Christ as both King and Lord, and His church as the divine institution through which eternal salvation should be offered to the world. He was instant in season and out of season, always laboring zealously for Christ and his church. He never lost sight of the heavenly vision, the reign of Christ in all the earth. If the church could rediscover the Christ that Paul knew, and if we could take to our work that earnest, rational enthusiasm that he had, the Lord's prayer for a united army would soon be consummated, and God would reign in a united church. Then the world would know Christ.

One more word must be said. As things are to-day, it is not enough for the individual and the church to follow Christ. The different units of society must know him. We are depending upon one another as never before. We are "bound together" and "tied in" with friend and foe. Professor Roswell states this modern social situation. He says: "Nowadays the water main is my well; the trolley car, my carriage; the banker's safe, my old stocking; the policeman's billy, my fist. I let the meat trust butcher my pig, the oil trust mold my candles, the sugar trust boil my sorghum, and the coal trust cut my wood. My own eyes, nose and judgment I defer to the inspector of

foods and drugs." Thank Heaven for our good Dr. Wiley!

The institutions of men must be saved from sin. Our homes, our schools, our factories, our commerce, our politics, our industries, need Christ as surely as each man needs him. The principles of the Christ-life must be the principles of the market-place and the drawing-room. Whatever was wrong in the individual is wrong in a corporation, a stock exchange and a church. We can not have two standards of conduct. We can not be Christians in our own private life, and steal from a company, a corporation or a trust because they are big concerns and far removed from us. Whatever is wrong for us as a private individual is wrong for us as a public servant. Thank God, we are getting a social conscience.

A final word as to the outlook. The hope of Christ is to make man in his image, earth like heaven, and the kingdoms of this world the kingdom of our God. While we are not making the rapid progress we should, I believe our faces are in the right direction, and we are gaining ground. It matters not what field of activity you enter, you will find that Jesus Christ is the most powerful being in the world to-day. We are discovering Christ, and with him solving the greatest problem of the ages—the problem of human life. The word "life" for all living creatures never meant so much as it means to-day. When Jesus began his public ministry, life consisted, for the most part, in keeping the traditions of the fathers. Their eyes were adjusted to gnats, and they could not see camels. Man had long since been forgotten in a desire to keep

the letter of the law. Jesus laid down one principle that is redeeming humanity. Here it is: human life is more divine than ritual law. The Sabbath was made for man, and not man for the Sabbath. Man is greater than the temple.

A glance back over the centuries makes one's blood run cold. For many years the Christ ideal was nearly or completely lost. In the thirteenth and fourteenth centuries most men, like fixtures, belonged to the soil, and could be bought and sold in the open market. In the fifteenth and sixteenth centuries the peasant was as ignorant as the ox he drove. Less than three hundred years ago two Englishmen and a Welshman were hanged in Hyde Park, London, for preaching against the Established Church.

But there is a better day coming. Yes, we are living in the morning of that day. We are finding the Christ that is to be—the Christ of a redeemed manhood and a united church. God, through Christ, became like man, that man, through Christ, might become like God the Father. What a gracious privilege!



JAMES CALVIN BURKHARDT.

JAMES CALVIN BURKHARDT.

James Calvin Burkhardt was born on a farm near Tipton, Ind. He was educated in Butler College, from which he graduated in 1897. His first ministry was in Indianapolis, where he preached for five years. The next ministries were at Lexington, Waveland, Waynetown, Union, and country churches in Tipton and Montgomery Counties. The longest pastorate he has held was at Connersville, where he remained for seven years and nine months, in which time the church constructed one of the best church buildings in the State, a modern parsonage was also built, and eleven hundred members were received into the fellowship of the church. He is now located at Frankfort, Ind., in his second year.

SERMON XVI.

THE LION OF THE TRIBE OF JUDAH.

J. C. BURKHARDT.

Judah was the fourth son of Jacob and Leah. The first years of their married life were very bitter to Leah, because her husband loved another. Two sons were born out of this bitterness. When the third son came, Leah saw her husband was beginning to turn unto her, and when the fourth son was born, the mother's heart was full of gladness, and she named the child Judah, which means praise. This boy became a favorite of his father, who in his dying moments gave the lad an unusual blessing, and concluded with the following prophecy: "Thou art he whom thy brethren shall praise. . . . The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

When the family of Jacob went into the land of Egypt, the tribe of Judah was represented by three families and two side lines. After the bondage, it was found, at the first numbering of Moses, that Judah had multiplied more rapidly than the other tribes, and had at this first count an army of 74,600 fighting men. In the location of the camp about the tabernacle, Judah was given nearest place. This tribe likewise led in the first attack on the Canaanites. Soon

after Joshua's death, Benjamin revolted and threw the tribes into civil war. Every man held back, hesitating to take up arms against a brother. Judah was divinely chosen to open battle. In the division of Canaan, Judah was given a choice portion in the south, including both hill-country and valleys, and also thirty-eight cities. Judah held the same commanding place among the confederacy of Jewish tribes as that held among the Grecian states at Athens.

The glory of a nation, however, is not in its size or soil, not in its location or its armies. The glory of a nation is in its men. Greece was but an insignificant promontory; Athens was but a rocky eminence. The valleys of Italy were more fertile. The coast of Asia Minor was as favorably situated. But Homer and Phidias made Greece great. The heroes of Greek fiction bred heroic men to block Thermopylæ's pass. Nothing can be substituted for manhood, for nothing is of equal value. If nations boast of men, the little hill-country of Judah is ready with its challenge. No country, however large, and no land, however enlightened, can compare with this tribe in men.

Judah, the founder of the tribe, was possessor of many excellent qualities. While the rashness of youth led him to advise the sale of Joseph to the Midianites, nothing is sweeter in the literature of the race than the appeal he makes to his aged father, in pledging his own life for the safe return of Joseph's brother. Infirm and spirit-broken by the loss of the favorite son, Jacob defies any suggestion of danger to the dearly beloved Benjamin. Take the child into Egypt? Though helpless from old age and weakened by

famine, the determination of younger days leaps into his heart. He chooses hunger; Benjamin shall not go. Against such resoluteness only the noblest heart can speak. Judah answered out of the depths of his soul. His answer carried his heart with it. He pledged his life for Benjamin's return. The father's resolution was met by the son's manliness. It was enough; Jacob's fear for Benjamin was conquered by Judah's pledge of sacrifice. If there is nothing else to commend this Hebrew, this is much.

David, the shepherd king, was of the tribe of Judah. Here is Israel's greatest warrior. The record of his military prowess says he slew tens of thousands. He also gathered great gold and silver, equivalent to more than one hundred and nine millions of dollars on an average each year of his forty years' reign. He added to this, unmeasured quantities of brass, iron, stone and timber. All this he left as a gift for the construction of the temple. David was a warrior, and was liberal beyond any, even the philanthropists of to-day. He was likewise a poet and a singer of unequaled ability, yet the best thing history has ever recorded of him was that his soul was knit to Jonathan. All the deeds of war, and all the other relations of his life, are eclipsed by this friendship for the king's son. Here he struck bed-rock. How many times was he false to his God, and found it necessary to repent! How often was he humbled! But to Jonathan he was absolutely true. He swore his life to a friend, and this friendship is a household word to-day. Twentieth-century men know the lad who herded sheep on the hills of Judea three thousand years ago

better than they know many of the statesmen who live in the present age. The great mass of men are in need of nothing so much to-day as the friendship of kindred man. The majority are fully conscious of the love of Christ, but wait to have revealed unto them the love of their fellows.

Other illustrious ones who sprang from the loins of Judah are Solomon, Isaiah, Jeremiah, Amos, Micah, Daniel, Hezekiah, Zerubbabel, Othniel and John the Baptist. Obadiah, Joel, Nahum, Zephaniah and Habakkuk probably belong to this same tribe. These make up a list of men which, for rugged character and achievements under difficulties, can not be duplicated by any nation. Some of these are men whom persecution could not daunt, bribery buy, nor obstacles discourage. Many of them lifted the world up on their own dead bodies that, perchance, it might get the vision they clearly saw.

But the glory of Judah is the son of Mary, the Lion of the tribe. He received this appellation, no doubt, on account of his kingliness. This feature of his life and ministry was all the more remarkable since nothing in his environment gave promise of a king. His birth was in poverty, with all the attendant obstacles and discouragements. He belonged to a village which attached disgrace and gave no prestige. His parents were subjects of a despot. He had no great teachers and no inclination toward arms. His race was rich in history, but the mold of greatness had been broken. In his first public discourse he compares his authority with the authority of the rabbis and the law, and speaks as no other man ever

spoke. It was a claim to pre-eminence that the scribes could not brook.

Something in the person of Christ showed his kingliness to those who were able to detect nobleness. One glance of the child when but forty days old revealed to Simeon the Messiah. The light for which dying men look was furnished Simeon by the babe in the young mother's arms. Some have criticized Him for the high claims he made. Before he ever gave hint of his regal character in words, the Wisemen from the East, Simeon, and John the Baptist—all had declared his kingly nature. He found the claim to pre-eminence in the quality of his life.

Any one can make claims. Jesus was noble. His every act possessed a kingly bearing. Alone on the mountain or thronged by thousands, in Perea or in Jerusalem, teaching the disciples or addressing the Sanhedrin, at the hospitable home of Martha or tortured on the cross, his every act bears the stamp of royalty. Barriers that had forbidden progress through centuries were overcome by him before he reached the age of twelve years. Born of a race that hated all others, his love reached to the ends of the earth and included even his enemies. The Jews through generations were hardening in legalism; he became the earth's greatest teacher of spiritual things. The world has not yet come up to the standards he set in mercy, justice, love and purity.

In His temptation the struggles of a life were concentrated into one hour, and that hour one of weakness, yet he was easily Master. He used a supernatural power for the aid of man, but fought his own

conflicts through disdaining to use extraordinary power to his advantage. Alone, tempted and weak, he revealed to men both their possible strength and their real weakness.

Jesus was a paradox. He was poor, yet heir of all things; he was the world's greatest teacher, yet never was taught; he was crucified in shame, yet in his death glorified men; he was put to death, yet showed himself alive; he died that men might live; he was made sacrifice for sin who knew no sin; he was Son of man, yet Son of God; he lost his life, yet saved it; with his stripes we are healed.

That he had a vision of the race beyond that of any other, none will doubt. Where he secured that vision has been a question for the ages. His own explanation of his life and ministry is really the only one that has ever been given. Other kings have received their thrones from ancestors and from the fortunes of war. He alone has merited the right to his claim. However much it may be questioned whether the kingdoms of this world will ever be given over to him, it can not be doubted that he has paid the full price.

★ But the greatness of the Lion of the tribe lies not only in that he established his right to kingship, but in the method in which he did it. By precept and parable, miracle and example, great multitudes had been drawn to him. He had pointed out the evils of legalism; he had uncovered the truth in his teaching; he had compromised nothing; no pains had been spared, and all his strength had been given; the country had been crossed and recrossed; in every

village he had taught and healed; he had spoken as freely to the publican as to the Pharisee, to the harlot as to the priests; the poor had the gospel preached unto them; his ministry had been performed faithfully. But there were few followers. The Master had a passion for all. One lost coin, one lost sheep, one lost son, were for him subjects for parables. With Jesus it was not the most good to the most people, but it was the highest good to all people. That he might reach all, he chose to die. He had studied husbandry, and noted that some of the seed cast into the ground brought forth an hundred-fold. The universal law of the harvest was that the grain gathered exceeded the seed sown. "Except a grain of wheat fall into the ground and die, it abideth alone." Jesus learned that death liberated life. In the field each living stalk of grain stood as a monument over the grave of the dead seed. Knowing that he could liberate men by his death, he planted his life. The compulsion of his love drove him to die even for his enemies. It was with difficulty that he gave Judas up. After he knew that the traitor had laid his plot, the Master still clung to him and sat with him at supper. The Lord's desire for all his enemies must have been the same as for Judas. On the cross his first word was for them. Shall we not say that the potency of the cross drew many to him? The great audience which Peter addressed as "crucifiers of the Christ" furnished three thousand people for the church. The harvesting began fifty days after the planting. The method by which he chose to lift himself to the throne was death. He has been coronated King of kings and Lord of lords. In char-

acter, in service, in sacrifice, in love, in devotion to friend and foe, he stands in solitude unapproached and unapproachable. He is the Son of God, he is the Son of man.

Judah pledged his life for a brother, David for a friend. Christ gave his life for his enemies. He is the Lion of the tribe. Judah never lost his power and authority. The scepter passed into the hand of the King.



Z. T. SWEENEY.

Z. T. SWEENEY.

Z. T. Sweeney is a native of Kentucky. His parents were G. E. Sweeney and Talitha Campbell.

His first charge was at Paris, Ill. He was, for a short while, minister of the First Church at Augusta, Ga.

For twenty-seven years he was the minister of the Columbus (Ind.) Tabernacle Church. For this church he held twenty-two protracted meetings. It is estimated that under his ministry thirty-six hundred persons were added to the congregation.

He has conducted a number of meetings in our leading cities. He has dedicated hundreds of churches. As a lecturer he stands easily in the front ranks. At present he is employed by the Redpath Lyceum Bureau of Boston. Under the administration of Harrison he was made Consul-General to Turkey, with headquarters in Constantinople. He has visited Europe and the Holy Land, and has given us an intensely interesting book on his travels. He believes in the old Book, and, with his powers of eloquence, logic, knowledge of human nature and thorough acquaintance with literature, he makes the people to believe too.

He is an elder of the Tabernacle Church, also pastor emeritus.

SERMON XVII.

DIVINE AUTHORITY.

Z. T. SWEENEY.

TEXT.—“By what authority doest thou these things?”

This is the question addressed by the scribes and Pharisees to the Saviour, and it is a most natural and reasonable question. When a strange man to-day enters a community, with a strange and revolutionary teaching, the existing authorities have a right to ask the source of his authority. Coming as I do, under strange circumstances, before a strange people, I recognize your right to challenge my authority. And before I can give it intelligently, we must study the nature and ground of authority in religion.

What is authority? It is defined by the Standard Dictionary to be: “The right to command and enforce obedience; the right to act by virtue of office, station or relation; as, the authority of parent over child; the authority of an officer.” Authority is of two kinds. First: Primary, which grows out of the relation of those who have the right to command those whose duty it is to obey. Second: Delegated authority, which can be given to another by the party holding primary authority. The fountain of all primary authority in religion is God. We are his and he made us; we are the creatures of his hand and the product of his intelligence. He is our Maker, our Preserver and our

bountiful Benefactor, and has, therefore, the absolute right to command, and it is our absolute duty to unquestionably obey. But our heavenly Father has rarely seen fit to govern men by his personal and primary authority. He has delegated that power to others, and rules by his representatives.

In considering delegated authority, the first delegation was from the Father to the Son, as will be seen from the following Scriptures. Heb. 1: 1: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." The Son himself says: "The word which you hear is not mine, but the Father's who sent me." "No man knoweth who the Father is, but the Son, and he to whom the Son will reveal him." And the Son closes his life on earth, and prefaces his great commission to the apostles with the statement: "All power in heaven and in earth is given unto me; go ye, therefore, and teach all nations;" and, under the inspiration of that commission, they went forward, teaching a lost world that "God is in Christ, reconciling the world to himself." He gives the world an introduction to his Father.

The Son stands nearest the Father in delegated authority. He is the "brightness of the Father's glory and the express image of his person." "It hath pleased the Father that in him all fulness should dwell;" and when the Father acknowledged him after his baptism, he said: "This is my beloved Son, in whom I am well pleased; hear ye him." He was not only the delegate of God on earth, but he is the "image of the invisible God," and he said to his doubt-

ing disciples: "He that hath seen me hath seen the Father."

The traveler who stands on the banks of Lake Geneva, and looks at the shining snow-capped mountain peaks that stand guard over the little lake like giant warriors in silver mail over the cradle of an infant queen, is often dazzled with the brightness of the sun's reflection directed from their summits. If he would view the scene, softened and subdued, he has only to cast his glance upon the blue bosom of the lake, and there, mirrored in splendid imagery, he sees the same scene, softened and subdued for the eye.

Jesus Christ is to the Father what the lake is to the mountain peaks. A reflection of his immaculate purity, power and love, veiled in human flesh, so that we may look upon him and live. Jesus is a reflection of the *purity of God*; from the cradle to the grave he was holy, harmless, undefiled and separate from sinners. Nearing the end of his human existence, he stood up in the presence of those who had known him from his boyhood days, and those who were exercising all their ingenuity and malice to entrap him and point out the defects of his life, and issued to them the remarkable challenge: "Which of you convicteth me of sin?"—a challenge which was not met by the Pharisees of his own time, nor by any subsequent time. Many have attempted to show that Jesus was a sinner; many have attempted to convict him of human weakness and folly; but all such attempts have been miserable failures when subjected to the test of common sense and human experience.

Jesus is a manifestation of the power of God. A

permanent interest attends the contemplation of power. Whether its manifestations be in the realm of matter or spirit, they alike arrest the attention and challenge interest. Power seems to be apart from mere matter, and to have kinship with like itself. It certainly is the connecting link between mind and matter, and it is the agency through which mind controls matter. It is the hand by whose cunning, thought and purpose take on form in the outer world. It forever hides itself from our view, but the work of its cunning fingers and impress of its swiftly moving feet are to be seen on every hand. There is a difference between *power* and *force*. Force startles and affrights us; power, directed by intelligence and love, is always pleasing to us. There is force in the thunderbolt as it cleaves the heavens, shatters the monarch of the forest, or razes a building to the ground. There is power in that thunderbolt when, under intelligent control, it propels a boat or a railway train.

Jesus Christ is *not* a *manifestation* of the *force* of God, but of the *power* of God. He is force veiled in human weakness. There is the blending of human power and weakness all through his life. In weakness, he was born in a stable, cradled in a manger and warmed into life by the breath of oxen. In power, the angels came down from heaven to sing the great overture to earth, "Glory to God in the highest, peace on earth, good will to men," while he is adored by the Wise-men who have journeyed from afar to behold his glory. In weakness, he is tempted of the devil; in power, he commands that same devil to get behind

him. In weakness, he sleeps, a weary man, in the stern of the boat while the storm rages without; in power, he stands upon the prow of that same boat, and speaks those mighty winds into the calmness of silence. In weakness, he pities the multitudes; in power, the loaves and fishes multiply under his hands till the same multitudes have been satisfied. In weakness, he weeps at the grave of his friend; in power, he startles the vaults of the grave with the cry, "Lazarus, come forth," and in obedience to that mighty power the dead arises and lives again. In weakness, he pays tribute to Cæsar; in power, he calls upon the fishes of the sea, and they bring him the coin with which to do it. In weakness, he suffers hunger; but, in power, he heals the sick of all their diseases. In weakness, he groans and prays that the awful cup may pass from his lips; in power, he fells the soldiery by his majestic presence. In weakness, he has not where to lay his head, and is dependent upon charity of friends for raiment; in power, he prepares a place for all that love him. In weakness, he bleeds and gasps on Calvary's cross; in power, he bestows paradise upon the penitent thief at his side. In weakness, he bows his head and yields up the spirit; but nature attests his power by terrible convulsions, in which the sun refuses to give his light, and the moon is colored by his shed blood. In weakness, he is buried in the tomb of Joseph of Arimathæa; in power, he rises and stands over the mouth of his conquered grave and plants the standard of immortality upon which he has inscribed: "I am the resurrection and the life: he that believeth in me, though he

were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

Jesus is a reflection of the love of God. He himself says that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved." The birth of Jesus Christ witnessed the flood-tide of God's love to man. When, of old, God laid the foundations of the earth, the morning stars sang together, and the sons of God shouted for joy. This was doubtless an expression of joy over the power and majesty of God, but when the puling, whining infant of Bethlehem lay in its manger wrapped in swaddling bands, and warmed into life by the breath of oxen, then the angels of heaven came down and sang the overture to earth, "Glory to God in the highest, peace on earth, good will toward men." This was the flood-tide of God's glory and God's love. It was the unfolding of the great heart of God, yearning for his lost children, and saying to them, as he sends their Elder Brother, "Come home, wandering children, come home."

I have read somewhere a beautiful story of a young girl in England, betrayed and led into shame, who drifted away from the old home in the country, and went down to London—the great maw that is devouring the young blood and life of England and spewing out their bones into the muddy waters of the Thames. Down, down, she went, until she had reached almost the lowest round in the deep, sad degradation of the abandoned woman. The heart of the old mother

yearned for her wayward child. In the silent hours of the night and the busy ones of the day she thought of her wandering one, and how she could redeem her; and at last she went to a photographer and had her picture taken and framed, and underneath it the words written, "Come home, my child; come home." With the assistance of some friends she had this picture placed in one of the low houses and dens of infamy. And one night, the daughter, half intoxicated, reeling in the giddy maze of the dance-house, came face to face with the sad eyes and sorrow-graven cheeks of her old mother. As she stopped to look for a moment, and wonder how that face could have happened there, she read beneath the words, "Oh, my child, come home, come home." The message broke down her wicked nature, and that girl, who knew her mother had followed her into deepest degradation with love, such as only a mother can have, was born again to new hope and new life and new purity by this great love picture.

O man of sorrow and sin, O woman of willfulness and waywardness, Jesus Christ is God's great photograph of purity, power and love; and his words to the sinner are God's words; his teaching is God's teaching; his promises are God's promises; his commandments are God's commandments. While we may not approach directly into the presence of the Father and hear him speak to us, we can approach him in Jesus Christ with the assurance that he is our Mediator. Our Mediator made perfect through suffering, and, being made perfect, he became the Author of eternal salvation to all them that obey him. Let us, therefore,

learn the lesson that Jesus Christ is our great Teacher. His every word is weighty with life and his every example full of inspiration. What he teaches, we are to believe; what he commands, we are to do. On his promises we are to build our hopes, and by his threatenings and warnings we are to be kept from danger.

When Jesus was on earth and talked with men face to face, men were directly under his commands, and could claim his promises, but he has passed away from earth and no more rules it by his own direct authority. Just as the Father delegated authority to the Son, so Jesus delegated his authority to the apostles. This is made very clear if we consider the teaching of his prayer in the seventeenth chapter of John, when he says: "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self and the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray

for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those whom thou gavest me I have kept, and none of them is lost, but the son of perdition: that the scripture might be fulfilled." In studying the above Scripture, we learn clearly: First, that God gave Christ power over all flesh. This power was given that he might bestow eternal life on men, and that eternal life is bestowed through the knowledge of the only true God, and Jesus Christ whom he hath sent. That God gave Jesus certain men out of the world, that he might teach them all which God had given him.

We now reach the second step in the transfer of delegated authority; namely, transfer from Jesus Christ to the apostles. And the second step in divine authority is *Christ in the apostles*. In the transfer of authority from the Father to the Son, there was no danger of error or mistake. The Son, being as divine as the Father, could receive without misunderstanding all that the Father communicated. But the apostles are human, with all the weaknesses and imperfections that pertain to humanity, and there is danger, therefore, that they may misapprehend or misunderstand the communication which Christ makes to them because of their imperfections. It becomes nec-

essary, therefore, for some power or influence to be exerted on their minds to preserve them from error and from mistakes, either in taking in, or in giving out, the lessons which they are to receive; hence, Christ promises them the Holy Spirit, which is to guide them into all truth in the conveying of this gospel to the world. This is made evident by a number of Scriptural passages. Christ says to his disciples: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you." In commenting upon this in later years, the apostle said: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth." It is evident, therefore, that

Jesus saw fit to impart the Spirit to his apostles that they might make no mistake in making known his will to the sons of men. Just as Jesus was the representative of God on earth, so the Spirit-guided apostles are the representatives of Jesus upon the earth for the purpose of making known his will to the sons of men. Their teaching is Jesus' teaching, their commandments are the commandments of Jesus, and their authority, the authority of Jesus. "He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me." Would you receive God? Receive Jesus Christ whom he hath sent. Would you receive Christ? Receive the apostles whom he hath sent.

We have now reached the stage of the final transfer of delegated authority. When the apostles completed the revelation of the will of God in Jesus Christ, it became the perfect law of liberty to which nothing could be rightfully added; from which nothing could be rightfully taken away.

The object of baptism of the Holy Spirit and its divine guidance was to insure against mistakes in the revelation of the gospel. That object having been attained, there is no more *necessity* for special illumination and guidance by the Spirit of God, and therefore no more illumination by the Spirit. Men talk of being led, guided and controlled by a direct operation of the Spirit; such men talk blindly and madly. In the history of religious fanaticism, there has hardly been a single case of an infatuated or misguided man who has not made a similar claim. The same is true of wicked and designing impostors. That man to-day is led by the Spirit *who is led by the*

truth, and the man who walks not according to the teachings of the apostles walks not according to the Spirit. The man who teaches men to disobey the plain commandments of the apostles can not be guided by the same Spirit that inspired them to proclaim those commandments. The Spirit which leads an apostle to proclaim a truth will not lead any one else to ignore or disobey that truth. All attempts to add to the words of the apostles, or to subtract from them, or to substitute other teaching in the place of their teaching, are of the devil. The devil had no opportunity to corrupt the truth as it proceeded from the Father to the Son, neither had he an opportunity to corrupt it as it proceeded from the Son to the apostles; but his time arrived when the apostles had proclaimed it to the world. "Those by the way side are those that hear; then cometh the devil and taketh away the word out of their hearts, lest they should believe and be saved." The unfolding of divine authority may be marked by the following sentence: "*God in Christ, Christ in the apostles, the apostles in the world.*"



ALLAN B. PHILPUTT.

ALLAN B. PHILPUTT.

Allan B. Philputt was born in Bedford County, Tenn., where his father had come, from Virginia. His mother's people were South Carolinians. His forbears on both sides have been farmers and planters since their immigration to America, from England, in the early part of the eighteenth century. Mr. Philputt was brought by his parents to southern Indiana (Washington County) at the close of the Civil War, and there he grew up helping on the farm, later teaching school, and finally entering the State University at Bloomington, where he was graduated in the class of 1880. In September of this year he married Miss Anna Maxwell, daughter of Dr. D. H. Maxwell, of Bloomington. Mr. Philputt afterwards pursued studies in Harvard University and the Episcopal Divinity School at Philadelphia.

During his early years he united with the church, and while an undergraduate at Bloomington visited and preached for country churches, and after his graduation was called to the pastorate of the church in Bloomington, where he remained six years. It was at this time that the present house of worship there was built. During the last year or two of his pastorate, and for a year after his resignation, he taught classes in Latin and Greek in the university, where he was called to the assistant professorship of these chairs, and given leave of absence to study at Harvard. Deciding afterwards to continue in the ministry rather than follow the teaching profession, he resigned from the university and accepted a call to the old First

Church, Philadelphia, where he remained nearly ten years. It was during this time that this church sold their old house at Twelfth, above Wallace, and purchased of Russell H. Conwell and his congregation the beautiful Grace Baptist Church at Berks and Mervine Streets.

On May 1, 1898, Mr. Philputt began his pastorate at the Central Church, Indianapolis, where he now labors. Mr. Philputt has been active in the general organizations of the church. He was twice elected State superintendent of Christian Endeavor of Pennsylvania, has been for many years a trustee of the United Society of Christian Endeavor, has been president of the American Christian Missionary Convention, and is one of the directors of Butler College. Mr. Philputt is a member of the Sons of the Revolution and the Phi Beta Kappa Society.

SERMON XVIII.

THE WRITTEN WORD.

ALLAN B. PHILPUTT.

TEXT.—Rom. 15:4: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scripture might have hope."

The phrasing of this text is classic. Its chaste and beautiful words have given it a place in the rituals of the church from early times. They are the words of a wise old saint and scholar, a rare interpreter of literature and life. The scholar is a man of wide appreciations. Our debt to him is limitless. The Biblical scholar brings to his task a keen insight into the minds and conditions of past ages. Not only do we owe to him the transmission of the Christian Scriptures, but we have received from him also that by which we are able to read and properly interpret those Scriptures; namely, a knowledge of the manners and customs, origins and history, languages and life, of the people to whom they were first given. Scholarship is of course not infallible, but the scholar should be held in the very highest respect, for without his aid we should be forever groping in the dark.

Paul brought to the work of an apostle a mind trained in the best schools of his time. Learning will not make a man great; it did not make Paul great. But learning can be greatly used by men of power,

who without it are painfully limited, except for very special tasks.

It takes a great mind to fully interpret the Scriptures. The wayfaring man may doubtless keep the road, but he will fail to see much that lies along the road. The meaning of Scripture is not simply a matter of grammar and lexicon, but also of literary sense and feeling. Literary expression is not an exact science like mathematics. It is fluid, flexible and imaginative. To properly estimate all the lights and shades of language is possible only to the scholar, or to the born genius who has the feeling of the scholar. Such a discriminative and sensitive interpreter was Paul. He knew when to insist upon the full, painful letter of the law, and when to ease up on the remorseless logic of the literalist, in the interests of justice and mercy. No dead literalism can bring to us the real message of the Bible. Nor can a flagrant disregard for the letter of Scripture be accounted safe. It is all a matter of interpretation.

What did a given writer mean by what he said? With what feeling and under what circumstances did he say it? A man prejudiced in favor of, or against, any question is not the safest interpreter of the Scriptures bearing on that question. His prejudice inevitably shuts off some of the light he needs in getting at the precise import of the language. The failure to properly interpret Scripture gives rise to the saying that you can prove anything by the Bible. All sects go to the Bible, ostensibly, to prove their tenets, and they all seem, in a way, to succeed.

The greatest need of our time is interpreters of

the Bible, not theorists, orthodox or heterodox, but just great prophetic souls that can read to us out of the law of the Lord and give the meaning thereof. The old method of proof-text argument is falling into disuse. And yet even proof-texts must be reckoned with. If a doctrine or duty is enjoined in Scripture, there is usually some chapter and verse which enjoins it. If we assert that covetousness is a sin, it helps mightily to be able to quote the Scripture which warns against "covetousness, which is idolatry."

If we urge the people to weekly attendance upon the Lord's Supper, it gives force to our pleading to be able to say right out of the sacred record, "When the disciples were met together on the first day of the week to break bread." And so with many questions, we greatly strengthen, and in not a few instances absolutely authorize, a thing by the text of Scripture. The danger here lies in extremes. To use the New Testament as a sort of "Hardee's Tactics," is to miss often the larger and truer meaning of it. We must get back to principles. "The letter killeth, but the spirit maketh alive." A classic illustration of the application of this principle is in the matter of feet-washing. If we take the letter of Scripture there is nothing more specifically and positively enjoined than feet-washing. "If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." It would seem as easy to overthrow the doctrine of baptism or the Lord's Supper as the act of feet-washing. But we go back to the principle of the thing, and take the very sane view that the real significance of the act of our Saviour in washing his disciples' feet was humility

and service. The way in which he exhibited these spiritual qualities was purely incidental. In fact, he showed them forth in many ways.

Take another illustration. The second coming of our Lord was assuredly believed, even by so great an authority as Paul, to be imminent in his day. Certain sayings attributed to Christ, and recorded in the twenty-fourth chapter of Matthew, may very well have formed the basis of his belief. True, they are not quite explicit, neither is anything Paul says quite explicit, as to the day and hour of his coming, but it all clearly implies an event not far removed from that time. By the literal, proof-text method of using Scripture a strong case could have been made out for the action of many of the early disciples in disposing of earthly goods, and eschewing earthly ambitions and plans, in daily expectation of their Master's coming. In fact, so many texts either expressly, or darkly, hint at this event in the Bible, that many people to-day hold themselves in readiness for it. If one wishes to test his mettle in debate, let him measure swords with a Seventh-day Adventist on this proposition. He will soon find out that some things can be proven out of Scripture, by this method, that are not true. Many illustrations might be used to show the danger of handling the written Word in this way, but these will suffice.

On the other hand, there is a slipshod disregard of the words of Holy Writ, a habit, on the part of some, of cavalierly waiving aside a clear statement of God's word, in the interest of some preconceived theory of things, that is to be condemned. It all comes back to

this: The Bible must be not only read, but interpreted. Grammar and lexicon are necessary, also a literary feeling, a historic sense, a Christian consciousness. "The scriptures were written for our learning." They are to be studied, brooded over, tried out in daily living, prayed over, believed in, leaned upon in trouble, grasped as a weapon of offence and defence in the battle of life, that we through patience and comfort of them might have hope. So, it seems, Paul used the Scriptures. He studied them in the light of his own nature, its strength, its limitations. "The law is good," he says; "it holds up a perfect ideal and served a great historic purpose. But I find I can not keep the law. As a means of universal salvation it is bound to prove a failure. It has failed in me, it will fail in every man. We must therefore look for justification through faith in Jesus Christ." A religion that saves must fit into the needs and facts of human nature. It must apply to conditions as they are in the world. Law is law. If you violate in one point, you violate the whole system. He said every man will break, at some point, some time. If a man steals a bushel of coal, our courts send him to prison. This is all they do if he should steal a million dollars, burn up a city, wreck a passenger train, spread an epidemic of small-pox, and do a hundred other things in addition. Violation in one point, speaking in a general way, brings the same punishment as violation in many points.

Man's journey across the continent of the years is long and perilous. He needs a guide. The Bible is that guide. If I had to journey over mountain ranges, with their glaciers, crevasses and dangerous snow-

slides, I should greatly need a guide—a man who had traveled over them and knew the safe way. So the Word of life tells us of many who have gone the long journey with safety, and how they have gone. Most of all, it leads us right up to One who came down from heaven to guide us. He will conduct us safe to the end if we put ourselves in his hands. If Paul, having in mind only the Old Testament, could speak so confidently of the value of the Scripture, how much more should we rest in it, seeing that we have the fine flower and fruit of the Old in the New.

We should take the whole Bible. It was all written for our learning. Sixty-six books bound together, but at least a thousand years intervene between the earliest and the latest of them. The Bible contains history, poetry, argument, hymns, letters and dramas. The authors include prophets, judges, poets, herdsmen, soldiers, kings, fishermen, a tentmaker and a physician. The unity of the whole is wonderful. Never once is the Bible wrong in any of its great contentions. It has been the best-loved book of all the ages. The man or woman unfamiliar with its contents is ignorant indeed.

The Bible has suffered somewhat in modern times by a false emphasis being placed upon it. Because certain allusions to science seem to be contradicted by modern knowledge, or because historical statements are found to be, in some cases, inaccurate and confused, the authority of this Book is believed to be impaired. This is to mistake its use. These things may well happen to the writings of men transmitted through thousands of years, transcribed many times,

and translated from dead languages into living tongues. The Bible is for moral teaching, "for instruction and correction in righteousness." Criticism has not dimmed the glory of its ethical teaching, nor the binding power of its injunctions to holiness.

A false and inadequate estimate has fallen upon the written Word because by a very large and contentious element of the church it has been brought into contrast with the Holy Spirit, which we are said to receive and which they claim is a surer and more immediate guide than the Word. The Bible, to be sure, is not despised by these, but its pages are thought to be sealed in their deeper and more precious meaning until opened up to us by that Spirit which is given to us by the attainment of great sanctity and much prayer. We are said to live under the dispensation of the Holy Spirit, and not under the letter of the Word. We are to look upon the Word as only the kindergarten of religious enlightenment. This view has done much to impair the authority of the Bible. If we are to wait for the confirmation of the Holy Spirit, speaking in us, for instance, before we can have assurance that we are accepted by God, and have been born again, what becomes of the promises of the written Word? Especially as these base themselves upon certain conditions laid down therein, which we may easily know whether we have fulfilled or not.

I do not wish, at this point, to enter upon any discussion of the doctrine of the Holy Spirit. I believe in the Holy Spirit, and I believe that we receive him by obedience to the gospel. I have no doubt that the person so filled with the Spirit comes to the read-

ing of Scripture with a certain kind of equipment denied to one who is a stranger to such inward regeneration. The life that is holy, and enlivened by a warm and quick sense of God's love, is likely to see meanings in the writings of the blessed Book that one devoid of these qualities does not see; just as a soul touched with the sense of beauty in nature will see more in great poetry than the ordinary Philistine. Our friends who go in so much for the Holy Spirit, with at least an implied derogation of the Word, seem to me to fall, however, into hurtful extremes. I have seen them act in strange ways, claiming high sanction for what seemed very doubtful teaching. I have seen them reach results by quick and questionable methods, which were promised in the written Word only after long and painful processes, of self-denial and the crucifixion of the flesh. I have witnessed signs of what seemed very illusory assurances, ecstasies and levitations on the part of those possessed, that were hardly warranted by what we know of the facts of life.

The Bible points to the way of patience, discipline and obedience as the way of peace. That there is a quiet joy and rejoicing on the part of one who tries to do his Master's will, I make no question. It is one of the precious things of Christian experience. But I place the emphasis here upon the written Word and not upon the Holy Spirit, except as it breathes through and gives soul to the Word. I have never, consciously, received any accession of knowledge through the Holy Spirit that I did not find in the written Word. I have found no special guidance or added information as to what I must do to be saved outside the Scriptures. I

have greatly desired peace in my soul. The written Word has told me that I must separate myself from sin, that I must forsake evil and do good, that I must crucify the flesh. I have found this difficult to do. It is a hard way, as things go in this world. But I have found that, in so far as I did it, I had peace and joy.

There are many quack remedies for happiness to-day, as there always have been. There are foolish and superficial cults and cure-alls for our unrest. They cry to men, "Come with us; we will cure you while you wait." Some have left the church to follow these lights. Let us hope that they may see the folly of it and return. The sane old voices of sages and prophets, saints and apostles, that have stood the testing of time, are still the safest. Why leave the great lights for the pale moonlight, or the dark starlight?

For me, in all matters of the soul, the written Word is the Spirit's word. The Spirit may have spoken, separate and apart from the Word, to others, but not to me. Nothing of Christian truth has come to me that I did not find in the Bible. How calming those words of the prophet, "What doth the Lord require of thee but to do justly, love mercy, and walk humbly with thy God?" How sweet the words of John, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." I do not belittle the Holy Spirit. I believe that I have felt his presence in my heart, attuning it to his purposes, clarifying my understanding, and making the meaning of all things better known to me, inclining my will to the upholding and doing of God's law. Again, I say, I

believe in the Holy Spirit. We should live in his power, we should approach every task with his gracious presence. Every seeming hard duty and bitter drudgery should be made easier by invoking the presence within us of that gentle Grace which teaches us to do hard, coarse things in a cheerful and fine way. John, in the lonely isle of Patmos, found his lot grievous, but on one Lord's Day he says he was in the Spirit, which is only another way of saying the Spirit was in him. It was a good day for him. His heart was cheered by visions of the heavenly ones who had gained the victory. He saw the troubles and perils of time pass away. He saw a great multitude, whom no man could number, praising God, their souls redeemed and washed in the blood of the Lamb. He saw "One like unto the Son of man in the midst of the golden candlesticks, clothed with a garment down to the foot and girt about with a golden girdle, his head white like wool, as white as snow; his eyes as a flame of fire, and his feet like unto molten brass; his voice as the sound of many waters. I am he that was dead, and behold, I am alive forevermore." Glorious vision! The Spirit of the Lord within us raises all our faculties to the highest power. But, whatever we may see or dream, under its spell, will be found to be compounded of elements made familiar to us in the written Word, explicit or implicit, with which our minds and hearts should be always fully imbued.

The present agitation for Bible study, if it does not lose itself in mere tricks and schemes of easy methods, is to be encouraged. There has been a famine of Bible knowledge among the people. Even

now, with all our modern education, the ignorance of the Scriptures is appalling. Nor will this ignorance be much helped by mere memory work and five-finger exercises. People should be taught to read the Word in the spirit of devotion, with slow and patient brooding, hovering over it until its sense and meaning shall dawn upon them. The head will interpret much, the heart more. There is, after all, something very subtle about it. As we read and think and feel, the glory of it will unfold. New splendors will arise before our waiting souls. There is nothing sudden in the process. "Through patience and comfort of the scriptures we may have hope."

Many of us will have to read in part through others' eyes. This is well. We can not all read deeply and with the fullest literary feeling. But we can understand much. Paul congratulates Timothy that from a child he had known the Holy Scriptures. He had first read them through the eyes and the heart of his mother and grandmother. Fortunate was Timothy to have received his first lessons in the sacred writings from a woman and a mother, ever the Bible's best interpreter for youth. Paul loved the Scriptures and accounted them profitable for doctrine, for reproof, for correction in righteousness, that the man of God may be perfect. "Don't let your knowledge die with you," he exhorted Timothy. "Commit thou this love of the scriptures to faithful men who shall be able to teach others also."

The church has too much neglected the teaching function. The pulpit mistrusts its ability to hold the interest of the people while it teaches. There is ready

resort to more highly spiced preaching, full of metaphor, illustration, anecdote and argument, that the people may be aroused and delighted. Paul had a wholesome dread of the ultimate effects of oratory in the ministry. The tongues of men and of angels, he said, can not compensate for love. He foresaw the time when eloquence would be the supreme, if not the sole, test of a preacher's acceptance with the people. People would have itching ears. He dreaded it as he dreaded the pre-eminence of philanthropies, wherein rich men would give to feed the poor, and thus buy exemption from brotherly love, for people have itching palms also. They praise the man who gives his millions, and forget the many who bear lowly burdens.

This is a restless age. We like hurry; we dote on quick and specious success. The King's business requires haste, we are told. It requires also many other things. I know of no one thing that it requires just now more than a deep and full understanding of the word of God. Herein lies our strength and security against every wind of doctrine. Here we catch the vision of a world waiting for light and salvation. Here we find the way of duty for ourselves. We learn that our neighbors dwell, some of them, in the uttermost parts of the earth, and that we are to love them as we love ourselves. Here we learn that God is the Father of all men, and would have all men to be saved: that no man liveth to himself or dieth to himself, but, whether we live or die, we are the Lord's.

We come to that best of all knowledge, the appreciation of spiritual values. Truly did the Psalmist say, "The entrance of thy words giveth life."



WILLIAM CHAPPLE.



WILLIAM CHAPPLE.

William Chapple was born in England. For a number of years he served as the county evangelist of Bartholomew County, Ind. He did a great work. He is a man who reads and keeps abreast of the times. He is an untiring worker and is happy when in the evangelistic work.

SERMON XIX.

SERVICE AND REWARD.

WM. CHAPPLE.

TEXT.—Matt. 25: 21: "His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

It is the supreme desire of every true Christian to please Christ. No good man will be heedless of the judgment of the world or the church. To be approved by our brethren, and, better still, by our own conscience, is no small pleasure; but there are moments when every good man feels it is a small thing to be judged by man's judgment—a judgment which, however approving, may be reversed by the great Judge; a judgment which, however condemning, may not be sustained by the great Judge. Any human judgment may be easily modified or revoked by Him who judgeth righteous judgment; therefore every true believer cares for Christ's approval and acceptance as he cares for nothing else. Paul's language is the motto text of every true life: "We labor, therefore, that, whether present or absent, we may be accepted of him." On this the eye is fixed in the prosecution of every toil and the selection of every course; and, animated by such a regard for Christ's approval, we shall have but one desire—to be and do right, that we may be righteous in the estimate of the eternal moral law,

and in the opinion of Him whose judgment abides. This is the suggestion and idea of the text. The parable with which this is connected involves many thoughts of general and impressive teaching—that Christians are serving an unseen Master who has gone to receive to himself a kingdom; that a great and responsible charge is devolved upon every servant of God; that, however long he may seem to tarry, the day of the Lord's final reckoning will come; that the results of work done for Christ remain. There thoughts we now waive to look at two—service and reward.

I. *Christian Service.* "Well done, thou good and faithful servant." The term "good" seems to refer to the moral and essential qualities of the person who is the servant of God; the word "faithful," to the fidelity and loyalty of the servant to His service. The principles which go to form a faithful man's character may be easily shown. His will must be in unison with the divine will, his mind with the divine mind, his life with the divine law, and he must be filled with the spirit of the Master. The quality of the servant and the service are interconnected. One must be good to be faithful.

1. Good and faithful service has respect to the motives of service. Motive is the spring of all mental and moral action. God has made us susceptible of outside impressions. We are affected by considerations of injury or advantage. We are free, but we are not independent of influences. If we will it, we are above the influence of circumstances to control or compel us to do wrong; but circumstances are power-

ful persuasives to right or wrong. They have no original power over us, but they themselves must pay tribute to the regal will, but with this reservation: their influence is great, and it is this balancing of motives—the rejection of this and acknowledgment of that by the soul in its daily assize—which molds the character, the action, the life. Therefore, motive really lays bare the life—the man. It is the hidden but real principle of service, so that in judging of any work God must have respect to the motives which led to it. A work may be good in itself, and bring much succor and blessing to others, but if it spring from an earthly emotion, instead of a strong and pure motive, it can not be approved of God. It is when the eye is full of light that the service is full of acceptance. How full of solemn warning is this reflection! So much of our actual service as commends itself to God shall be accepted of him—no more. What a reduction will have to be made! How much that now appears will be wanting then! All that we are doing from force of habit or custom, or to gratify a miserable ambition, or from profession, will be wanting then, and when so much will have been taken away from our work, how much will remain when it comes back to us after having been approved by the Lord? God will accept the gold amid the dross, but only the gold. What a change of places this judging by motives will bring! Last first and first last; men from obscurity rising, and men from high places going out of sight! And what consolation it will bring to true motive. When we try to serve Him from a pure motive and fail, the work alone fails, not the motive; when we

try to serve Him amidst circumscribed means, the thing may look small to men, but great to Him who looks at all the doer tried to do. The rich may give largely; but the poor, who do all they can, shall pass for munificent givers. Men who would die for Christ, if there were no alternative but to die or deny, having the martyr's spirit, shall receive the martyr's crown. What is in our heart that we would do if capacity or circumstances allowed, shall be accepted as if done. However fruitless the wish, and though it may seem to end in disappointment, Jesus whispers, "It was well, for it was in thine heart." He who is quick to detect fault is also quick to discover excellence.

2. Good and faithful service has respect to the extent of service. All true service must begin in entire self-dedication to God. Without this self-surrender, a man is nothing before God; he has not even entered upon his service, and where this true consecration takes place we must serve him to the extent of possibility and requirement. At whatever cost of labor or suffering or sacrifice, not conferring with flesh and blood, but mortifying the flesh, and, if need be, the affections also, going forward amid evil report and good in the practice of the required self-denial; faithful to the extent and to the end. I am afraid the standard of Christian service is too often lowered and explained according to the opinions and actions of the Christian community around us, instead of by the mind of Christ. You have the clearest confirmation of this in the laudatory judgments so often passed on Christian service within our observation. Let a man maintain a good reputation, conform to the obser-

vances of his church, and give the influence of his name and position and wealth to the cause of truth, and he will be honored and distinguished, and in death pronounced faithful, confident that the judgment will be ratified by the unseen Master. Faithful, although his social integrity and church observance were never allied to any deep spiritual feeling; faithful, though what he gave to Christ was little compared with what he kept back for himself; faithful, though he expended little to bless the world compared with what he expended in personal and family indulgences; faithful, though he was never so eager in the service of Christ as in the pursuit of his own gain; faithful, though he never sacrificed apparently his pleasure or his ornaments or the smiles of men or suffered anything for the Master, whose universal law of service is, "If any man will be my disciple, let him deny himself;" faithful, though he was never like those men in days of yore held up as patterns of service, as though Christ did not require from us the same kind or amount of service that he once demanded, as though he could be satisfied with a different and inferior service; but we know that Christ is unchangeable, and he has given but one law to all his servants. The spirit and essence of his demands are the same for all time.

3. Good and faithful service has respect to the manner of service. The shape or form which a service takes is a very important feature, because thereby we fulfill the particular and specific end of our being. Every man has his mission and his ministry; every life has its service. Each has his sphere in which to move and act, and no one can do the work of another.

Nor can any one, with the Bible and providential arrangements open, be at a loss to know what line of action to pursue. The path open to one may be closed to another because he is not qualified to enter upon it. As in the universe of matter the atom has its place as well as the planet, or as in the universe of life the insect has its place as well as the seraph, so in the Christian church each has his sphere and all have their work. The one talent can and must be employed as well as the ten, though each is responsible according to his capacity and position. It is honest, personal service the world needs. The church must give; the Master demands. Every one must seek to answer the divine idea of his life and powers.

II. The Reward of Christian Service. "Well done." The question may be asked: "Is it fitting and right that Christ's servant should serve him with his eyes fixed on the promised reward?" Yes; because those rewards are moral distinctions and possessions, determined as the work has been, and indifference to such a reward indicates a nature insensible to moral beauty and goodness. Do you say that you will be content anywhere in heaven? With the very lowest seat? All you want is religion enough to get just inside the portal? You are regardless of the vessel, if you can only get safe to land even on a broken piece of wreck? Is that religion which renders one careless about the life's holiness, the heart's renewal, and the life's jewel-gathering service? Is that Christian humility to make so little of what the Lord makes the subject of such exceeding great and precious promises? Why has Christ said so much and made

us so capable of these rewards? Why has he given us the love of power and distinction, which is to receive its highest gratification in the heavenly recompense? Not that we may close our eyes upon them, and account them unworthy of our ambition, but to stimulate our zeal to the highest degree. It is not humility, it is not self-denial, to be indifferent to Christ's rewards. It is immoral, it is unchristian!

1. One reward suggested is the new and attractive view of death presented. This suggestion you have in the words: "Enter thou in." "Oh," you say, "is it possible that death, the source of so much loneliness and separation and suffering, can have any other aspect than one of grief and despair?" I say, in the light of this utterance, it has the most fascinating feature. The twofold question that has so shadowed death is: "Is death the extinction of being, or have we a conscious existence beyond it?" and, if we live hereafter, "What lies beyond in that unseen world?" The first question was asked not merely by the patriarch, but has been repeated ever since. "Man giveth up the ghost, and where is he?" Is that corpse he, and has he passed out of existence forever? Or has he a conscious spirit that exists disembodied? The second question, asked by the Psalmist, has often been asked by our misgiving hearts: "Shall the dead praise thee?" or are all the promises of ultimate blessedness only a dream, unsanctioned by anything beyond? To these questions these words return the fullest answer: "Enter thou in." There is a thou that survives death and exists beyond it. That body laid aside is mine, but not I. It is to me what the telescope is to the

astronomer, the house to the tenant. The telescope may be broken, but the astronomer lives to get a better one; the house may fall to ruins, but the inhabitants survive and step into a splendid mansion; so that thou, the real man, outlives the apparent defeat and ruin of death, and enters into a more glorious universe and a more blessed state. There are pangs of birth that men call death. Through the rewards of Christianity, death has changed its essential character. Its sorrows are no longer the hopeless cries of exile, but the groanings of the child longing for home. Its partings being but the prelude to more perfect reunions, death is no longer a dreaded end, but the day of deliverance and manifestation of the sons of God. Death is the step to life; in dying we begin to live. The tomb is no longer life's outer gate, but heaven's inlet. The demon is changed to an angel, the dark vale to a glory-land fragrant with flowers.

2. The reward secures to the Christian servant the most perfect felicity. "Enter thou into the joy of thy Lord." This is one of those utterances we can never fully understand. It is too pure and blessed and sublime for thought or word to explain. We sometimes ask: "Is it possible that the holiest saint shall ever dwell in the joy of the Lord? That the best of men in the perfect land shall ever thrill with God's own rapture? Why, the very splendor of the universe is but the shadow of him, the intensest joy of a life but a faint pulsation of his blessedness; and can man in any state or world ever drink of God's higher joy, ever throb with God's holiest life, ever stand unscathed in the light of God's divinest glory?" These

words remind you that entering into the joy of the Lord is not only one of the felicities of heaven, but the chief one; its highest hope, its promised reward, its perfection of beauty, its heaven of heavens. That joy is the great object of their love, the great theme of their converse, the great burden of their song. In that painless world, where there is nothing to disturb the harmony, distress the heart, darken the prospect, violate the friendships, or sadden the home, saints shall dwell in the joy of the Lord. In that happy land whose fields have no blight, whose landscapes have no defect, whose skies have no clouds, whose gales have no storms—there the redeemed have entered into the joy of the Lord, and who shall describe the rich and kingly rapture of that joy, so unselfish and benevolent and free and gladdening and stainless and perfect?

3. The reward includes the highest exaltation and dignity. "Thou hast been faithful over a few things, I will make thee ruler over many things." The question may be asked: "Will there be anything answering to this in the heavenly state?" We admit that there is much that is figurative and emblematic here, as might be expected when such a world is represented; but, laying aside all imagery, there may be the most literal fulfillment of this expectation in that land where saints are to be kings and priests forever; where racers reach the prize; where stewards are made princes; where warriors are crowned in victory, and where the Master says: "To him that overcometh will I give to sit with me upon my throne." The inseparable connection between being faithful and being made rulers expressive of the principle, may go far to ex-

plain the mystery. It shows you that it is not a novel idea, but a mere truism, as old and common as Christianity. The church throughout all ages has been chanting it in that old song, "If we be dead with him, we shall also live with him; if we suffer with him, we shall also reign with him; if we have fellowship with his sorrows, we shall also be glorified together." The connection is one of the most blessed verities of our faith: "Be thou faithful unto death, and I will give thee a crown of life." A true and faithful servant shall receive the royal gift and reflect the royal splendor in the world to come. The greatness, the eminence, the distinction, the dignity is indescribable. Sitting upon thrones of glory and wearing royal diadems and waving royal palms and robed in royal splendor, they shall indeed be exalted and be made very high.

4. The reward culminates in the commendation and eulogium of the eternal God, "Well done." This commendation is the more blessed because it is pronounced by an infallible Judge—one who knows the end from the beginning. The nearest earthly friends may misunderstand a faithful man, and be partial or erroneous in their estimate of him, but the Lord can not misinterpret a man. Then, too, God's commendation is of Him who has the sole right to our service and homage, and who alone can reward it. The reasons for this "Well done" may be manifold, according to the all-embracing views of that God who sees the widespread and beneficial effects of faithful service. He may say, "Well done," because of a moral wealth that goes out from the service of a faithful servant.

You remember such service enters into the moral life of the race, beneficially affecting the fortunes of the world to the end of time, so that, when the memory of the servant shall be forgotten, his work shall linger as the salt of the earth. The reformer may die, but not the reformation; the martyr may perish, but not his testimony to the faith; the preacher may reach his grave, but those he has taught to love God will fear Him still—all this God observes. Or he may say, "Well done," because in that servant the whole redeeming plan is fulfilled. Or he may say, "Well done," because of the perfect mastery over Satan and his work of ruin thus gained by him that overcometh. That "Well done," from whatever cause expressed, is the climax of the rewards of eternity. May we all hear it.



LEONIDAS ELDON BROWN

LEONIDAS ELDON BROWN.

Leonidas Eldon Brown is a son of John F. and Martha Brown. He was born Aug. 16, 1855, near Wilmington, O. On his mother's side he comes from preacher stock. She was the daughter of Thomas Howe, whose fame as an orator was known far and wide. He gave to the world two preachers—Robert L. Howe, father of President Howe, of Butler College, and William J. Howe, who became an eloquent preacher of the gospel.

The subject of this sketch was educated in the school of hard knocks. He began early in life to preach. He is a student, a wide reader, and one of the most pleasing and eloquent preachers in the brotherhood. He has held some of the best pastorates, and is now with the splendid church at Lebanon, where he has served with marked success for a number of years. He is greatly loved by his people, and is doing the best work of his life. He has made quite a reputation as a lecturer, and his calls are many.

SERMON XX.

THE LEAVEN AND THE LUMP.

L. E. BROWN.

Matt. 13:33: "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

Gal. 5:9: "A little leaven leaveneth the whole lump."

I. CHRIST AND THE KINGDOM.—The chief theme of Christ in private conversation, public address and pictured story was the kingdom—the reign of God on the earth. Matthew records him as having mentioned the subject forty-eight times. Over one-third of his parables are regarding the kingdom. When he sent forth the twelve and the seventy, it was that they might preach that the "kingdom is at hand." When he taught his disciples to pray as John had taught his, it was that the kingdom might come. After his passion, during the forty days before his ascension, the things pertaining to the kingdom of God was his theme. He inspired his messengers with this same great story. Philip the evangelist went down to Samaria and preached "the things concerning the kingdom of God." Paul, the apostle of Christ, went everywhere "preaching the kingdom of God." These pictures and stories of the kingdom present to us some important facts connected with the kingdom of God on earth.

I. Its *origin*. The parables of the sower and the

seed, the grain of mustard seed, and the leaven and the meal, all present the Scriptural and scientific fact that all life begins in germ. William Hanna Thomson, of New York, in an article in the *Homiletic Review* says: "I once asked an eminent biologist if I could correctly make the statement that at one time in their individual existence five hundred thousand whales could find room in the space occupied by a pin-head. He answered that this was quite true!" What a whale story! It outrivals that of Jonah; but it does not shake the faith of a modern scientist in the least. Jesus was then scientific when he represented his kingdom, in the heart and the world, as originating in a seed as small as that of the mustard seed; or a germ life like that of the leaven; and from beginnings so small was destined to fill the whole earth, thus presenting the growth as well as the origin of the kingdom.

2. The *process* was silent, noiseless like the growing seed or expanding leaven, like the dew on the new-mown hay. "God was not in the earthquake, but in the still small voice." The mightiest ministries of nature are without sound. Electricity and magnetism are mighty forces in the material world, and their effects can be seen, but not often heard. We can see the seed grow, but do not hear it. So the invisible influences of the kingdom, like leaven, are changing this old world of ours into the image and likeness such as will at last be pleasing to Him who has placed this transforming power in the Word—the seed of the kingdom.

3. The *power* begins within and works without. The change is first inward, then outward. It begins

in the heart, then works out in the life until it manifests its power in a regenerated society as well as a changed individual. After all, we are not so much concerned about the form, organization or body, as we are the spirit that animates it. The true spirit of reform and patriotism will manifest itself in either a republican form of government or a limited monarchy. "Thy word have I hid in my heart," was the force that changed the heart of Paul the persecutor to Paul the eloquent pleader before kings in behalf of the Nazarene. It took sordid, selfish men and women, and made them into the world's sweetest spirits and most self-sacrificing souls.

4. The *possibilities* of the kingdom. Jesus, in this picture of the kingdom, presents the possibilities that lie in this germ of truth, which is to leaven the whole world. This is in accord with the promises made to the fathers, and the dream of all the prophets that "He shall have dominion from sea to sea, and from the rivers unto the ends of the earth." Never will the influence of this story cease until it shall have leavened the whole lump; and the mustard seed, though so small, shall have grown until the bird of the air shall find shelter in its branches.

II. PICTURES OF PAGANISM, as presented to us by both the secular and sacred historians, present a seemingly hopeless condition of the lump at the time that the leaven of Christ was placed in it. The Jewish world, with all of its faith in Jehovah, had degenerated into a fatal formalism, and ritualism instead of righteousness was the rule of the hour. Ceremonies were performed with scrupulous care, but character was

sadly lacking. They tithed even their herbs of the garden, but had no tender ministries for the poor and unfortunate. Christ's story of the good Samaritan presented their attitude towards the social problems of their day, and showed how the priest from his prayers, and the Levite from his songs at the Temple service, could pass by on the other side, leaving the poor fellow to the kindly care of the despised Samaritan. His criticisms of the Pharisees present a picture from which we turn away in disgust as he exposes their hypocrisies seen in the long prayers made for pretense, that they might appear unto men as righteous. His trial and crucifixion tell the story of their ideas of liberty, and present to us a dark and damning picture of a people of whom better things were to be expected after all their centuries of training.

When we turn from the dark picture of the Jewish world to that of the heathen, the darkness seems to be impenetrable. Not only the fires and incense on pagan altars, but the family and social life, reflect the hearts and homes of the people. The historian asserts that in Rome marriage was considered inexpedient unless large dowries were brought to the husband. Courtesans usurped the privilege of wives with unblushing effrontery. Women were married to be divorced, and were divorced to be married again. Noble Roman matrons counted the years, not by the consuls, but by their discarded or discarding husbands.

A large part of the population belonged to the slave class. Gibbon estimates the number of slaves at sixty millions—one-half of the whole population. One hundred thousand captives taken in the Jewish war

were sold as slaves, and sold as cheap as horses. For the slightest offense they were tortured, fed to the fish, crucified, or eaten by wild beasts in the arena. Attica was no better than Rome. In a population of 550,000 she had 400,000 slaves. Yet in the midst of this appalling suffering the people lived in luxury. The palace of Nero glittered with gold and jewels. Perfumes and flowers were showered from ivory ceilings. The halls of the emperor were hung with cloth of gold enriched with jewels. Beds of silver and tables of gold were his. They were a pleasure-loving people. Augustus let loose six hundred lions in the arena in one day, and delighted the people with 420 panthers. In a document annexed to his will he mentions the fact that he had exhibited eight thousand gladiators and 3,510 beasts. At the games of Trajan eleven thousand animals and ten thousand men fought with each other for the pleasure of the populace. Probus reserved six hundred gladiators for one of his festivals. On another occasion he slaughtered two hundred lions, twenty leopards and three hundred bears.

Liberty found but little footing in this country. It was treason to find fault with any public act. No liberty of speech even in the Roman Senate. Historians draw dark and awful pictures of this mighty empire. Greece and Rome had shrines for numberless deities; forty theaters for amusements. Thousands of perfume stores, but no shrines for brotherly love nor almshouses for the poor.

When, a few years later, we look at Great Britain, the picture is none the less appalling. Macaulay tes-

tifies: "Her inhabitants, when first they became known to the Tyrian mariners, were little superior to the natives of the Sandwich Islands." Greene, in his "History of the English People," declares: "Famine drove men to bend their heads in these evil days for meat. The debtor, unable to discharge his debt, flung on the ground his freeman's sword and spear, took up the laborer's mattock, and placed his head as a slave within his master's hands." The common god of these English people was Woden, the war god. Our names for the days of the week tell the story of our heathen origin, when our fathers sacrificed human beings in wicker-work of wire.

Coming to conditions in the more modern world, the cloud is none the less dark. Hawaii was first visited by the white man in 1549. It was explored by Captain Cook in 1778, who lost his life there in 1779. This tragic story, for seven years, prevented vessels from reaching this island. Idolatry was here of the lowest order. Human sacrifices were customary, especially in the case of the sickness of a monarch. In forty years her population fell from 400,000 to 150,000. The people shaved their heads, burned themselves, knocked out their front teeth, and both sexes, young and old, gave free rein to their bad passions, in robbery, lust and murder. As late as 1841 their own king said of them: "The lines of distinction between right and wrong seem well-nigh obliterated." The rights of others were not respected. The blind, the aged, the maimed, were abused; and the chiefs ground the poor in the dust. Gambling, drinking and debauchery dominated the rulers and leaders. A law was made

that sanctioned wholesale rum-drinking, dancing, stealing, adultery, and night carousing, consuming whole nights in the most shameful debauchery, turning whole villages into brothels.

The Fiji Islands were no better. In 1838, when John Hunt went there, two-thirds of all the children born were killed at birth. Cannibalism was not only a custom, but a religious rite. Their chiefs boasted of the number of bodies they had eaten. Such is a brief survey of the condition of the world-lump before the leaven of the gospel was placed in it to perform its wonder-working powers.

III. THE LEAVEN.—What has been the leaven that has so wondrously changed these lumps? It has not been *evolution*, either theistic or materialistic. There has been no improvement, either in the individual or society, until a new principle has been injected. Such are the facts of history. Such is the conclusion of science. The meal is powerless of itself to work this change. China is hoary with age. Many millenniums have not wrought a moral miracle among these teeming millions without the leavening power of the gospel of the kingdom. Says J. T. Gracey: "When Moses led the Israelites through the wilderness, Chinese laws and literature and Chinese religious knowledge excelled that of Egypt. A hundred years before the north wind rippled over the harp of David, Wung Wang, an emperor of China, composed classics which are committed to memory at this day by every advanced scholar of the empire. A thousand years ago the forefathers of the present Chinese sold silks to the Romans, and dressed in these fabrics when the

inhabitants of the British Isles wore coats of paint and fished in willow canoes. Her great wall was built 220 years before Christ was born in Bethlehem, and contains material enough to build a wall five or six feet high around the globe." If evolution ever had a chance to reform a people, surely it has had full swing in this mighty empire. In all these lands it has been the leaven of love as taught by the Christ that has charmed and changed their people. It was love's sweet story that made of the narrow-minded and bigoted Jew a brother to the despised Gentile, and broke down the middle wall of partition between them. It was love that changed Paul, the Jewish zealot, into an evangelist to the whole wide world. It changed the family life of Rome, destroyed slavery, lessened luxury, and put in its place service and self-sacrifice; gave liberty to the oppressed, circled the Roman Empire with charity, entered the home of the emperor, and conquered the empire. The "Angle" slaves in the market-place of the Eternal City touched the heart of Augustine, and with forty monks he went to the "Angle Land," converted the king, and rescued the island from paganism, and the power of the gospel story has made it one of the mightiest empires of earth. The missionaries of the cross of Christ have gone into the islands of the seas with this story of the kingdom, and Hawaii becomes a part of the greatest republic in the world, and to-day we are proud that our flag can fly in honor over that island in the peaceful Pacific. This germ is being planted in every land and clime, and through all these years it has lost none of its power to leaven the lump. Though much has been

done, yet much remains to be completed. The present lump numbers 1,200,000,000 of non-Christians. An army of more than twenty thousand men and women are in their midst, preaching the things concerning the kingdom. But how small this army in comparison with the forces they are compelled to face. The same ratio to population would give two ministers to Edinburgh and twenty-seven to London. True, the church is spending twenty-five million dollars a year, yet what is this among so many?—two cents per capita for the conversion of the world, the leavening of this mighty lump! We have been moving so slow that God has seemingly grown impatient at our tardy efforts, and is sending them to us by the millions that we may in Christian lands teach them these great truths, and send them back among their own peoples to carry the torch of life and liberty to the ends of the whole earth.



L. C. HOWE.

L. C. HOWE.

L. C. Howe, son of Robert and Nannie Howe, was born of pioneer stock in Kentucky, Nov. 15, 1866. He attended the public schools of his time, and received other preparatory work at a private school taught by Dr. James Kendrick at Flemingsburg, Ky. He attended the Bible School at Lexington. He has held splendid charges in Kansas, Pennsylvania, Ohio and Indiana. His longest pastorate was at Elwood, Ind. Here he erected a new house of worship. He was more than six years at Newcastle, Ind. His work has been very successful. He has led seven young men to enter the ministry, has conducted nearly two thousand funerals, and officiated at that many weddings. He is often sought for special addresses, and is a live factor in the community where he resides. He has done quite a little evangelistic work. In one meeting there were 217 additions. He is at present with the church at Noblesville, Ind. Here he is doing a splendid work. He is a real gospel preacher.

SERMON XXI.

SOME GREAT "HOODS" JESUS TAUGHT A WOMAN.

L. C. HOWE.

TEXT.—John 4:9, 10: "The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman? (For Jews have no dealings with Samaritans.) Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water."

The scene that this text forcibly recalls is replete with spiritual truth and moral significance. Jesus taught many of the basic principles of his kingdom and the varied truth of his gospel in wonderful conversations. Being wearied with his journey, he came one day at noon to Jacob's well, and asked the simple favor, a drink of water, from a woman of Samaria. She was deeply impressed with the age-long prejudices and bias of her people against the Jews, and readily replied from a spirit of hate: "How is it that thou, being a Jew, askest drink of me who am a woman of Samaria? for the Jews have no dealings with the Samaritans." Christ took no time to parley with her malice; he drove some great and enduring truth straight to her conscience. He was the divine Teacher who had come from God, so he must "be about his Father's business" and fulfill his mission of salvation.

This marvelous conversation was greater in some respects than the one held with the lawyer, on which the parable of the good Samaritan is based, or the one held with Nicodemus, with its great message of "Regeneration." It is an eternal story of redeeming love, manifesting the grace, tact and power of our divine Lord. Some great lessons are involved in its unfolding. Some practical "*hoods*" in its gospel of salvation. As we proceed to study this unique narrative, we will find the following paramount and dominant:

1. The Fatherhood of God. Jesus came to an age that had no well-defined faith in the true "Fatherhood of God." The Jew had been so closely shepherded by Jehovah, in such covenant relationship with him, the recipient of his prophecies and promises, the destined race through whom should come redeeming blood; he had been so long to them the "God of Abraham, Isaac and Jacob," the Dispenser of infinite bounties, the worker of mighty miracles, that the Jew laid a selfish and exclusive claim to the providential Fatherhood of God. They regarded others as base Gentiles, and unfit for the kingdom of God unless they came to the Father through them. They had much historic reason, from the experiences of the past, to assume this attitude. The Samaritans had been alienated from them because of mongrel blood, and failure of the pure-blooded Jews to recognize their help in the rebuilding of the sacred temple. This racial Samaritan mixture had, in the eyes of the devout Jews, debarred them from the privileges and blessings of a common and divine Fatherhood. It

has been a difficult lesson for the races of the earth to learn the mutual prayer of Jesus—"Our Father"—and the great truth taught by Paul on Mars Hill that God "hath made of one blood all nations of men to dwell upon the face of the earth . . .; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain of your own poets have said, For we are also his offspring" (Acts 17:26-28). Peter, the Jewish fisherman, the "apostle of the circumcision," was taught by miraculous revelation on the housetop "that God was no respecter of persons, but in every nation he that feareth God and worketh righteousness, is accepted with him" (Acts 10:34, 35). This was the glory vision of John on Patmos, that all nations in that great saved multitude had found the redemptive love of a common Father through faith in the Lord Jesus Christ. "Whosoever will, may come" unto this loving Father, through confession of faith in Jesus Christ, and obedience to his divine gospel. The Samaritan woman had no such a glorious vision of a saving Fatherhood, and the bigoted Jew was in the same plight. If this woman had known the true "gift of God," and the unselfish love of his Fatherhood, she would not have let racial hatred, religious bias and ancestral malice withhold the refreshing "cup of cold water" in His name. Her conception of God was bounded by the lines of her selfish antipathy of the Jews. The Jew has slandered others by calling them Gentiles, the Greeks by calling them barbarians, the Romans by calling them

alien plebeians; the Chinese call us "foreign devils," and so race hatred has continued in spite of a loving Fatherhood. "The Jews have no dealings with the Samaritans" has been perpetuated too long; it has engendered false notions of God's fatherhood. Paul assails idolatrous and false conceptions of God in that wonderful passage of Scripture in Ephesians: "*One God and Father of all, who is above all, and through all, and in you all*" (Eph. 4:6). Closely associated with the triumphant truth of the "fatherhood of God" is its most vital corollary:

2. "The Brotherhood of Man." Our Saviour rose above the narrowness of his Jewish blood, and vindicated the universal "brotherhood of man" by proclaiming, as the "Son of man," that he was the real "Elder Brother" of all mankind. D. R. Lucas, of sainted memory, used to emphasize with great force and clearness the "brotherhood of man." On one occasion he attended a banquet given in Des Moines, and at the table where he sat were four or five nationalities. He was asked to "express thanks." He simply said: "O Lord, we thank thee for thy great fatherhood and for our precious brotherhood in Jesus Christ. Amen." Christianity knows no color line, race line, nor separating sea line in the world-embracing conquest of love and service. We should all be one through faith in Jesus Christ. That faith is strong enough to break down all barriers, to unite all races, to adjust all differences, to forgive all offenses, to ameliorate all wars, and to usher in the final reign of peace and conquering "brotherhood." Prejudice is the awful nightmare of the centuries, the heinous

spirit that made discord between the "Jew and Samaritan," dyed the world with blood, separated peoples, broke up homes, split churches, divided states, and made "Ishmaelites" out of countless millions. The "Prince of peace" came as our friend and brother to reveal a better way through the unselfish service of his loving gospel. The story of the "good Samaritan," to whose despised race this sinful woman belonged, is an enduring life parable of brotherliness. When Christ sought to impress and save this woman from herself, he would fully reveal the "great gift" of God with all its implied love, service, and victory over the selfish attitude of soul. It was a gracious revelation that we should love and not hate our fellow-men. Love conquers all things. The growth of humanity is the evidence of a better civilization, but the development of Christian "brotherhood" is the reign of truth and glory, the golden era when the "kingdoms of this world shall become the kingdom of the Christ." The woman at the historic well received a far-reaching lesson, that God was not merely a Father to her people, nor only a providential parent to the Jew, but that all men had the brotherly right to the "gift of God" through saving faith revealed by his Son. The water in the famous well suggested to the great Teacher the third great "hood" of this eternal narrative; namely,

3. Thirsthood of soul. In the greatest of all sermons, our Master had said, as a fundamental truth of his kingdom, that "blessed are they who do hunger and thirst after righteousness: for they shall be filled." He had proclaimed with authoritative truth

that he was the "water of life." The famishing soul needs the refreshing Christ. If this poor woman had only known her real soul-thirst, she would have asked of Jesus, and he would have given her "living water," that it might become in her heart a "well of living water springing up into everlasting life." No creed is the water of life to a perishing world; no human-devised church council has opened up a perennial fountain of salvation; no man-made articles of faith are sufficient to satisfy the thirst of our souls for the Infinite. Christ alone is the unfailing "well springing up into life eternal." Let us, with the disciples on the holy mount, "look up and see no man save Jesus only." The unchanging Christ, "the same yesterday, to-day, and for ever," can always satisfy the thirsty soul. How much we miss the divine satisfaction when we seek to quench our soul-thirst in the stagnant pools of human dogma, the deceptive springs of narrow creeds, the putrid waters of decadent faiths. Give us the fountain of life in Christ Jesus, for that has a freshness and power that no time can stale. Many years ago, on the prairies of the West, the writer saw a squad of men drilling a well. They went far down into the deep caverns of the earth. He asked the superintendent of the drilling why they went so deep. He replied, "We want a never-failing flow of water, below the alkali deposits or mineral pollutions; we want the best water we can find." So let us drill in our faith far below the surface of selfishness, hate and pride, until the very deeps of our better life are opened up in Christ, the never-failing fountain.

"Errors, like straws, upon the surface flow,
But he who would search for pearls must dive below."

This domestic-troubled woman had met the fountain of redemption. This "water of life" could satisfy her sin-stricken condition. Jesus read her wayward life, and probed the conscience of her marriage infidelity. He was her panacea in a time of trouble, an oasis in her desert of sin, a safe refuge from the social stigma of disgrace, a Messiah of salvation to her hope of redemption, the loving secret-teller of her wasted life, the true revealer of a better worship, and the message-giver of her missionary service and triumphant joy. Is Jesus our cleansing and saving fountain? "The Spirit and the bride say, Come. Let him who is athirst, come." This freely flowing water of life is for all who will come in faith and partake of its sin-releasing and life-giving power. The woman's hatred began to subside, and she deemed Jesus a prophet; the problem of worship pulled on her heart-strings, and it has been the mooted question for untold centuries. This led the Christ to enlighten her on the next great ethical proposition involved in the conversation; viz.:

4. The "Spirithood" of worship. This creed-bound woman of the Samaritan faith localized the worship of God with the top of Mt. Gerizim, and imputed to Jesus as saying "that in Jerusalem is the place where men ought to worship." How ready was the perfect Teacher to lead her into the way of spirituality and the truth. He replied: "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

. . . But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." Then he proceeds to lay down the final and absolute law for the "spirithood of worship." God is a *Spirit*, and they who worship him *must* worship him "in spirit and in truth." The woman wanted to worship exactly as her ancestors had done. How often has this spirit fettered the progress of the truth, suppressed the gospel simplicity of faith, kept the Bible chained in darkness, bound the minds of men in credal bigotry, and hindered the restoration of pure Christianity! The age-long duel between truth and falsehood has had this obstinate spirit for a bloody background. Jesus found it dominant with hypocrites, chief priests and Pharisees. Religion was objective, worship was external; *within* "was full of extortion and excess." Formalism and legalism had crucified the truth and spirituality. "They paid tithe of mint, anise and cummin, and left undone the weightier matters of the law, judgment, mercy and faith." Paul said: "The *letter* killeth, the spirit giveth life." Jesus never gave a more vital definition of his truth than when he said: "My words are spirit and they are life." This woman at the well was indeed a "whited sepulchre," whose heart was full of "dead men's bones." She had been led in worship by "the blind leaders of the blind." Her soul had fallen in the deep old ditch of formal worship and dogmatic corruption. It was surely providential that Jesus met her in the dire condition of her social sin and religious bias. She receives a new and living definition of God. He is made

known to her, not as a mere principle, law or force, as some modern erroneous cults teach, but the perfect embodiment of all these in a divine Spirit. Pantheistic notions of God, pagan and philosophic theories of him, must fall before the revelation Jesus gave the woman as the perfect and final basis of all spiritual worship. Shrines, altars, temples, churches, beads and images are not to receive worship. Remember also the words of the Lord Jesus: "In vain do they worship me teaching for doctrines the commandments of men."

Let worship represent the heart
That loves the Lord indeed.
The spirit can not know the truth,
If bound to place or creed.

The next important lesson this heart-stirred woman was to learn is the greatest that was ever revealed to the sons of men:

5. The Christhood of Jesus. She recognized his teaching as the burning words of a prophet, but she fell back upon the reliance that her long-expected Messiah was coming, who would be adequate to tell her all things. This was the providential moment for which Jesus waited; it was a high tide of interest; the eternal clock of destiny was striking the hour. He spoke the hopeful word for which the ages had longed: "I that speak unto thee am he." Concerning this revelation, Isaac Errett well says: "How this contrasts with the curious utterances to Nicodemus! Only by implication is Nicodemus allowed to think that Jesus is the Messiah. To none of the great in Jerusalem, nor even to the peasantry of Judea, has there

been such a revelation of the Messiahship of Jesus as is made to this peasant woman of Samaria." He also further says: "The haughty, timorous Pharisee, though clothed with rabbinical dignity and authority, is yet far from the kingdom of God; while this obscure peasant woman of Samaria, because she is honest-hearted, truth-loving and penitent, enters in." What a glorious and glad noontime in her checkered history, when she is privileged to stand convicted in the matchless presence of him who was long heralded as "Wonderful, the Counsellor, the Prince of Peace, the everlasting Father"! In the "fulness of time" she had at last met him "who was born of a woman, born under the law," to be a propitiation for her sins, and also for the whole world. She could now sing the song of salvation with the poet:

"Thirsting sons by Jacob's well,
Hear the joyful news we tell:
He who weary waited there,
Scorched beneath the noontide glare,
Offers you the 'Gift of God,'
On the nations shed abroad;
Living waters springing up,
Like a well of joy and hope."

What a marvelous truth she learned—that "Immanuel" had come! The perfect Teacher of Plato and Socrates had come at last. The "morning star" had arisen on the cruel world's dark night of despair, doubt and death. The "Rock of Ages" had now lifted itself out of the "dead sea of humanity." The "Bread and Water of Life" was now here for famishing millions. She found Him of whom the prophets

had told—"the eternal purpose of God in the ages." He was now her "Balm of Gilead" and the "power of a resurrection" in a new life. Is the atoning Christ all this to us in temptation and toil, trial and tribulation, disease and death? It is only through faith in him that we live the saved life; it is only by giving up sin for him that we are forgiven; it is only by obedience to his commands that we have the promise of his blessed Spirit, and it is only as "Christ liveth in us" that we are redeemed. The "Christhood of Jesus" is the superlative truth in the salvation of the world and in the eternal kingdom of God. The impressive sequel to the beautiful story is the crowning "*hood*" of all:

6. Womanhood redeemed. The gracious Teacher had broken up the closed and sinful heart of the Samaritan woman. The disciples returned and marveled that he conversed with this woman, but did not dare to ask the reason why. It was enough for them to know that his name was called "Jesus;" because he came to save the people from their sins, his unselfish mission was "to seek and save the lost." The "joyhood" of message-bearing took complete possession of the woman's soul. How plainly and impressively does the sacred record set this forth: "The woman then left the water-pot, and went her way into the city, and saith to the men, Come, see a man who told me all the things that ever I did: is not this the Christ?" Our blessed Saviour never overlooked the individual, no matter how sinful. Out of a woman he had "cast seven demons;" to another, whose life was scarlet in sin, he had said: "Neither do I condemn

thee; go, and sin no more." Robert Moffett, of blessed memory, said very appropriately: "Jesus did not allow the character of this woman to interfere with his mission. Jesus might have said: 'I can do little in this town, beginning with such a one. If I can get some of the better classes, some of the elite, the lawyers and doctors and rich merchants, to join with me, I may hope to accomplish something; but what can I hope from such a beginning as this?'" How we try to steady God's ark in this way—just as if Jesus had not come to save all sinners. He came to "save unto the uttermost" all who would believe on him. Redeemed womanhood was the glorious outcome he saw. He knew a soul saved from sin for service was the paramount glory of his kingdom. The woman testified to the Sycharites and her neighbors, no doubt to her illicit lovers, of the Christ, who was the promised "Deliverer" from all sin. This woman left in radiant joy and triumphant haste to tell others the glad tidings of Him who is the only "way, truth and life." Jesus has crowned woman with the full measure of her rights, responsibilities and rewards. He has rescued her from the cruel bondage of age-long tyranny, called her in sympathetic love from the social misery of pagan darkness, redeemed and crowned her with glory and honor in the service of love. She has at all times willingly suffered for her glorified and risen Lord. Man has suffered no persecution or martyrdom that she has not victoriously shared. There is no grander page in the history of human redemption than the record of what redeemed "womanhood" has wrought for the "kingdom of

Christ." Mary, Dorcas, Lois and Eunice are listed among the immortals. One Frances Willard is enough to really exalt and glorify our civilization. History is full of the names of heroic women who have conquered—a glorious immortality. In the long, blood-washed line that reaches back to Calvary is the witnessing life, the joyful missionary, the bringer of good tidings, the unknown woman of Samaria. Jesus spoke *peace* to this woman's heart, for he was the "Prince of peace." After the struggles of sin, after the discords of earth, after the war of the battlefield, after the feud of Samaritan and Jew, after the clash of creed and dogma, after death and darkness, may all who love the Lord and await his glorious appearing get a seraphic vision of his eternal peace.



HARLEY JACKSON.

HARLEY JACKSON.

Harley Jackson was born in Greene County, Ind., Sept. 9, 1874; was reared on a farm, educated in the common and high schools of that county, and was set apart to the ministry by his home church, "Old Bethel," in Greene County, in 1894.

Held a pastorate in Greene and Lawrence Counties until 1900, when he moved to Irvington and took a special course in Butler College. He was ordained at Irvington, 1902, by Dean Jabez Hall, Dr. A. R. Benton and E. W. Thornton.

In 1903 he accepted the pastorate of the Central Christian Church of Seymour, Ind., which pastorate he held until 1909.

He is now serving his third year as minister of the Central Christian Church of Columbus, Ind.

SERMON XXII.

GETTING THE MOST OUT OF LIFE.

HARLEY JACKSON.

TEXT.—I Tim. 4:8: "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

"Resolved to live with all my might while I do live."—*Jonathan Edwards.*

"Jest do your best, an' praise er blame,
That follers, that counts jest the same.
I've allers noticed great success
Is mixed with troubles, more or less,
An' it's the man who does his best
That gets more kicks than all the rest."

To get the most out of life here and hereafter, one must equip himself with the forces which God has put within his reach.

There are forces external and internal, and, in order to get the most out of life, we must be able to meet these face to face and use them for ourselves and others.

I want to mention four *external* influences which shape and mold the life and character of every one of us. Day by day, as we push on toward the higher things, these forces, though silent as the law of gravity, are having their influence upon us.

The first I want to mention is *work*. There is a great unwritten law of life that the path to manhood

is the path of toil. Culture of every kind is always the outcome of effort, never of ease.

The unused muscles decay, eyes that are kept in perpetual darkness in time lose their power to see. The sentence pronounced on the first human pair, "In the sweat of thy face shalt thou eat bread," has more of reward in it than penalty. If the first draught of the cup was bitter, there was honey at the bottom.

On physical grounds, the value of labor is universally admitted. The gospel of health which is being so loudly proclaimed to-day is to all intents and purposes the gospel of exercise. To do something is the exhortation of all medical men; if you have nothing to do, invent something. Dig in the garden, wash dishes, scrub, go for a long walk in the country—even though you hate these things, do them for your own sake.

Idleness has been the curse of every generation; it is the curse of thousands of young men to-day, who are drifting into the mire of moral corruption just because they have nothing to do. Their business is to kill time; they have no other. The gospel of work was never more needed than to-day. Great races do not spring out of luxury and idleness. The scented groves of indolence are fatal to the development of the noblest manhood. *Do something.*

The second one is *books*. The books we read and have in our home are helping to shape and mold the character of our boys and girls. Of all companions, books are the most delightful. They talk to you just when you want to be talked to, and at no other time. They never bore you with their chatter when you are

anxious to be quiet; never force their views upon you when you are not in the humor to listen; never air their facts in your hearing when you want to meditate on your own.

No other friends are so obliging or accommodating. You may neglect them for months, and they do not resent it. You may disagree with them, and they talk to you just as placidly as before. You may shut them up without a moment's warning, and they never get angry. They are always ready to be taken on a long journey and equally ready to stay at home. They accommodate themselves to your mood in the most extraordinary manner, but are always most revealing, most communicative, when you are most sympathetic. In these days, books are not a luxury, they being a necessity. We have a feeling that we could not live without them, that to be shut out from their companionship would be a burden too intolerable to be borne. There is no hunger so painful as brain-hunger; no loneliness so utter and depressing as to be shut up in a room without books.

That books act and react upon the character is now universally admitted. Perhaps there is no other influence so potent, so pervasive, so subtle, so abiding. We read a book in childhood, and an impression is made that remains with us to the last day of our life. We can not escape it.

To fall in love with a good book is one of the greatest events that can befall us. It is to have a new influence pouring itself into our life, a new teacher to inspire and refine us, a new friend to be by our side always, who, when life grows narrow and

weary, will take us into a broader, calmer, higher world.

Except a living man, there is nothing more wonderful than a book. A message to us from the dead, from human souls whom we never saw, who lived, perhaps, thousands of miles away, and yet those little sheets of paper speak to us, amuse or comfort us, and open their hearts to us as brothers.

"I love my books! they are companions dear;
Sterling in worth, in friendship most sincere;
Here talk I with the wise in ages gone,
And with the nobly gifted in our own."

The third influence with which we come in contact is the *selection of friends and companions*. It is a very dangerous, yet important, one. A man is not only known by the company he keeps, but he is to a large extent molded by its influence. Character takes color from its surroundings. We absorb the elements in which we move, and weave them into the fiber and texture of our moral and spiritual life. We grow like the people with whom we have most to do. "He who lives among wolves will learn to bark," says a Spanish proverb.

It is possible sometimes to tell the districts from which people come. It is not simply that "their speech betrayeth them;" the distinguishing characteristic lies deeper. Their secret is divulged by manner, by deportment, by the moral quality of their conversation, by a certain untranslatable tone and color of thought and speech.

In the time of Christ, the saying had grown almost into a proverb, "Can any good thing come out of

Nazareth?" It was not a mere accident of speech, or the blundering untruth of some prejudiced Pharisee; it was a saying that had its origin in certain generally recognized facts. Nazareth was a notoriously evil place; so evil, in fact, that its moral atmosphere appeared to affect all its inhabitants to a greater or less degree. There was a general assumption in the surrounding districts that it was impossible for any individual to breathe the moral atmosphere of Nazareth for thirty years and come out of it a good man. The assumption in the main was based on sound philosophic principles. We do as other people do, not by accident, but by design; and we are very much pained and disappointed sometimes if we find ourselves unable to copy the example of our neighbors.

Our ever-shifting world of fashion is built upon this peculiarity. However much we may applaud originality, we strongly object to singularity. We copy the manners, the style, the tone of the set in which we move. To run in the teeth of the prevailing fashion requires an amount of courage that very few people can command. The man who dares to be singular is generally regarded as a faddist or a crank, who adopts this method of earning a little cheap notoriety.

Last, but not least, I want to mention *religion*. Matthew Arnold has defined religion as "morality touched by emotion." Christ defined it as "love"—an emotion that takes the morality for granted, and embraces within itself all the law and the prophets. In this sense, therefore, the crown and glory of manhood is religion. There may be fullness of learning;

there may be perfection of grace and beauty; there may be brilliancy of intellect, maturity of judgment, charm of eloquence, and even correctness of conduct; but if religion is lacking, the passion of love that lifts duty into delight and makes service a joy, will never be able to accomplish its purpose. The ship is still without its rudder, the building without its top stone.

Religion is like sunshine. It is not only a beautiful thing in itself, but it brings out the beauty that is in every other thing. It is the great revealer as well as the great life-giver.

If a man be educated, religion makes him more useful. If he possess great riches, religion shows him how to spend it. If he is great socially, religion will make him still greater.

In commerce, politics, art, literature, religion is the very breath of life, or, if I may be allowed to change the figure, it is the salt that saves from corruption. What Solomon said of "wisdom" is true of "religion."

"For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

"She is more precious than rubies; and all things thou canst desire are not to be compared unto her.

"Length of days is in her right hand; and in her left hand riches and honor.

"Her ways are ways of pleasantness, and all her paths are peace."

Next, we will notice some of the internal forces that have to do with our expression to the world, by which the world places its estimate upon us.

The first I mention is *truthfulness*. By all means tell the truth. It matters not when or where. You

will never have to go back and think up another story to straighten out the one you first told, and you will always feel good. He or she who makes a habit of lying is not getting much out of life if they have any conscience, and, to be sure, every one of us has.

The second is *punctuality*. Be there when you promise. Don't fail. There is more time lost in this country sitting around waiting for the other fellow than there is in doing the business after he comes. Be prompt. Nothing counts for so much as punctuality. "Better be early and stand and wait, than a minute behind the time."

The last one I wish to mention is *courtesy*. It is the cheapest, yet one of the most valuable assets. To be polite attracts the attention of the people more than anything I know, and it is due from one to another that we be courteous.

"I shall not pass this way again,
But far beyond earth's where and when,
May I look back along the road
Where on both side good seed I sowed.

"I shall never pass this way again.
May wisdom guide my tongue and pen,
And love be mine that so I may
Plant roses all along the way.

"I shall not pass this way again.
May I be courteous to men,
Faithful to friends, true to God,
A fragrance on the path I trod."

This book may be kept
FOURTEEN DAYS

A fine will be charged for each
 day the book is kept overtime.

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